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"SOME OLD FAMILIES," "HISTORY OF MIDCALDER,"
"THE WANDESFORDES OF KIRKLINGTON," "EARLY HISTORY OF BEDALE";
MEMBER OF THE COUNCIL OF THE YORKSHIRE ARCHÆOLOGICAL SOCIETY.

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"Firm was their faith, those ancient bands,
The wise of heart, in wood and stone,
Who reared with stern and trusting hands
Those dark, grey towers of days unknown.
They filled the aisles with many a thought;
They bade each nook some truth recall;
The pillar'd arch its legend brought;
A doctrine came from roof and wall."

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PREFACE.

If it be true that the houses in which we dwell and the public buildings with which we are brought in contact exercise a certain influence over our minds, for good or for evil, for our pleasure or for our distress—how much more is that the case with the churches in which we worship? Our surroundings, indeed, in whatever form, constitute an ever-present factor in our lives. Consciously or unconsciously, they are our constant companions and monitors. How important, then, that they should teach us that which is true, and only that which is true. It is not too much to say of our ancient churches that they express the permanent sub-consciousness of the life of the English people. In their varied styles they reflect the changes which have passed over our national history. Sometimes grand in their loneliness, they are often imposing in their magnitude, and always impressive in the mystery which hangs over their story. "Is it a mere fancy," asked the Archbishop of York, when preaching at the re-opening of Selby Abbey, "to suppose that in these old, quiet churches we come into closer touch than elsewhere with the Church invisible? When the crowds have left this ancient building to-day and all is still, will it be empty? Will it not be still filled with a presence, a power, and an influence deeper, greater, and quieter than our own?"

Yet if we are to form a just appreciation of any old church, we need to possess some knowledge of its architecture—a certain acquaintance with its history. What was the rudimentary form and plan of this particular fabric? At what periods were the various stages of its development achieved, and what was the occasion and import of each extension?

The varying prominence, for example, which successive ages have assigned to different phases of Christian doctrine, is reflected, in no uncertain manner, in the material structure of our churches. What kind of services were held here, and how was the building decorated and furnished, of old? Again, who have worshipped, and who have ministered within these walls? What part did they take in the great religious changes of the sixteenth century; and how was the Church served during the Commonwealth? These are questions which must be answered, if we are to read aright the lesson which an ancient church conveys to us.

It must be confessed that a lamentable ignorance of the subject has prevailed in most of our country villages, where the noblest examples of church architecture are often to be found. But there are signs, as Mr. Francis Bond tells us,[1] that these times of indifference and neglect are passing away. We are becoming alive to the treasures of our own country. It is, indeed, a subject for thankfulness that, in spite of all her troubles and vicissitudes, the English Church has been able to preserve and hand down to us such a priceless store of mediæval art.

"It is difficult in these days," says Mr. E. T. Clark,[2] "to understand the close affection in which, in the middle ages, the parishioners held their Parish Church. When the fashion for founding monasteries passed away, about the thirteenth century, men turned to their Parish Church, and beautified it. It was associated with almost every event of their daily lives. It was, as it were, their own. It was the one place where all were on an equality, in claiming the consolation derived from its services. All could give something to it, and nearly all did. The poorest could give a trifle towards a new vestment,

[1] *Fonts and Font Covers*, vii.

[2] *The Church of St. Lawrence, Snaith*, 1904, p. 18.

or towards founding a fresh altar ; and what they gave they could see in daily use ; not hidden from sight, as in the monasteries. It is impossible to avoid regret that so many of the beautiful things which, with self-denial and labour, were provided in love for the services of God's House in the past, should have had to suffer destruction from motives, not always of the highest description. It cannot be amiss, however, to remind the present generation of the generosity and affection towards their Parish Church which was displayed by their ancestors."

In the following pages a new and untrodden district has been traversed. The ten church fabrics selected for description have been so chosen because they present, collectively, an epitome of English ecclesiastical architecture from the Eleventh to the Sixteenth century. Nothing is, perhaps, so useful, for the proper understanding of a church, as a study of its ground-plan. The plans which appear in this volume have all been measured and drawn by the Author himself, and are to uniform scale, namely, 5 ft. = 1 inch. The comparative size of the various churches is thus seen at a glance. The dates assigned upon these plans, and elsewhere in the work, are to be understood as being approximate only. No one can date a building from its architectural character alone, to within ten years, nor perhaps even twenty years, with absolute precision. But, as a matter of convenience, "about 1260" is an expression which the mind can more easily grasp than "the third quarter of the Thirteenth century," which requires a sum in mental arithmetic to find out what it means. And, in any case, it is preferable to the terms "late Early English" and "early Decorated," which are vague and indeterminate, and are, happily, becoming obsolete. The constructive art of the Fifteenth century, sometimes spoken of as "Perpendicular," is always more difficult to date than the work of the

preceding centuries, because the same forms continued so long in vogue ; and late work is to be recognised not by progress but by decline. In art, as in character, the process of deterioration is less sharply defined than that of vigorous growth. It, therefore, becomes doubly valuable when we can get historical evidence of the date of any building at this period. Fortunately, we have the original contracts for the construction of Catterick Church, 1412, and for that of the south aisle of Hornby in 1410. The chapel of St. John the Baptist at Wath Church may also be regarded as a dated building, because the licence was granted for its erection in 1327, and the chantry founded in 1332.

The pedigrees with which it has been found convenient to illustrate the text are not in any sense to be regarded as complete genealogies of the respective families to which they relate, but merely introduce so much of the manorial history as bears upon the fabrics of the churches, and the various sepulchral monuments contained within them.

The *personnel* of the clergy is interesting in many ways. They were the officials who, for the time being, were entrusted with the working of the ecclesiastical machinery of the various parishes. Owing to dearth of record, however, we labour, in Richmondshire, under much disadvantage in the endeavour to ascertain the names of the parochial clergy, or any particulars of their careers ; for comparatively few of the wills have been preserved, and none of the Archdeacons' Registers—so far as we have been able to ascertain. From other and more general sources we have, indeed, been able to glean some interesting biographical details concerning many of the incumbents, but there must be many others of whom we have no account. Truly we may say, with the writer of the Book *Ecclesiasticus* : Let us now praise famous men, and our fathers that begat us. . . . . These were honoured in their generations, and were

the glory of their times. There be of them that have left a name behind them, that their praises might be reported. And some there be which have no memorial ; who are perished as though they had never been.

The Author's thanks are due, and are heartily offered, to the incumbents of all the parishes for the facilities so readily afforded for examining the churches and registers, and for permission to make drawings and photographs ; to Mr. William Brown, F.S.A.; Mr. Chas. C. Hodges ; Rev. H. Lawrance ; Mr. T. M. Fallow, F.S.A.; the Hon. Henry Orde-Powlett ; and the many others who have rendered him assistance by their kind advice. The photographs, which add so much to the interest of the volume, have, in most cases, been furnished by the devotion of skilled amateurs, who have freely given their services, and to whom the Author returns his best thanks. The source of each illustration is printed on the plate. The Council of the Yorkshire Archæological Society has generously lent the blocks for Plates XII, XVII, LI, and LIII ; and the block of the Wath chest (Plate XXXV) was kindly supplied by the Durham and Northumberland Archæological Society.

CONTENTS.

PAGE

List of Subscribers - - - - - - - - - v

Preface - - - - - - - - - - - - xv

Introduction.

The Archdeaconry of Richmond - - - - - xxiii

Chapter I.

The Church of Saint Lambert, Burneston - - - 1

Chapter II.

The Church of Saint Anne, Catterick - - - - 18

Chapter III.

The Church of Saint Mary, Hornby - - - - 41

Chapter IV.

The Church of Saint John the Baptist, Kirkby Wiske - 63

Chapter V.

The Church of Saint Michael, Kirklington - - - 78

Chapter VI.

The Church of Saint Patrick, Patrick Brompton - - 105

Chapter VII.

The Church of All Saints, Pickhill - - - - - 123

Chapter VIII.

The Church of Saint Mary, Wath - - - - - 138

Chapter IX.

The Church of the Holy Trinity, Wensley - - - 158

Chapter X.

The Church of Saint Nicholas, West Tanfield - - 187

Index - - - - - - - - - - - 211

INTRODUCTION.

THE ARCHDEACONRY OF RICHMOND.

The Archdeaconry of Richmond was erected about the year 1088, and was endowed by Thomas, Archbishop of York, with the valuable impropriations of Easingwold, Bolton, Clapham, and Thornton Steward. It was, at once, the wealthiest and most extensive Archdeaconry in the kingdom, originally comprising, besides the western parts of Yorkshire and Lancashire, the greater portion of the counties of Cumberland and Westmorland. But in the year 1127, Henry I took Allendale and Cumberland out of the Archdeacon's jurisdiction, in order to found the See of Carlisle. And in compensation for the loss thus sustained, Archbishop Thurstan conferred upon the Archdeacon all the privileges and prerogatives of a bishop, save that he could not, by Canon Law, ordain, consecrate, nor confirm. He had his own Consistory Court at Richmond, where wills were proved, licences and faculties granted, and all matters of ecclesiastical cognizance dealt with. He had also the sole supervision of the clergy within his jurisdiction, including institution to, and removal from, benefices.

The Archdeacon of Richemont, says Leland (1535), hath goodly revenews, and hath a peculiar jurisdiction in Richmontshire, as exempte from the Bishope.

A few years later, however, namely in 1541, Henry VIII established the bishopric of Chester, and the pastoral and judicial powers were transferred thither from York. The office of Archdeacon of Richmond was technically abolished, or, perhaps, more properly, incorporated in the new bishopric. But in practice it continued to exist, and the limitations imposed upon the dignitary were slight. His revenues, it is true, underwent serious diminution, and his position was now that of a commissary, elected by the Bishop of Chester; but with these restrictions he continued to exercise the same authority, judicial and otherwise, which had been enjoyed by his predecessors, so long as it should not trench upon the privileges

of the Bishop of Chester.[1] And he also retained a stall in York Minster. So matters continued until the foundation of the See of Ripon, in 1836, when the jurisdiction was transferred to it.

That portion of the archdeaconry which was locally in the county of York consisted almost entirely of the deaneries of Catterick, Richmond, and Boroughbridge; and the churches which have been here selected for description were all in the old deanery of Catterick, except Kirkby Wiske, in Richmond Deanery, and Hornby, which was a Peculiar of the Dean and Chapter of York.

It is a consequence of the unusual position which Richmondshire occupied as a Peculiar amongst archdeaconries that the documentary connection with either York or Chester is very slight. It was only in exceptional circumstances (as during a vacancy in the archidiaconal office) that the Archbishop or Bishop interfered. The Consistory Court was held at Richmond, and the wills between 1127 and 1541 were deposited in St. Catherine's Chapel in Richmond parish church. In the last-named year they were taken to Trinity Church, Richmond. In 1709 or 1710 the court was transferred, for the sake of convenience, to Kendal; and in 1718 it was carried to Lancaster, for a similar reason. The corporation of Richmond was, however, never satisfied with this arrangement, and after much litigation,[2] lasting from 1743 till 1750, the Spiritual Court was divided; the Yorkshire portion being brought back to Richmond; the Lancashire and Westmorland part remaining at Lancaster. It is extremely probable that most of the evidences followed the wanderings of the Court. It is even said that many of the wills and inventories were lost or irreparably damaged at this time (1750), while being conveyed across the moors in open carts.[3] The wills which got back to Richmond were, in any case, very numerous. The late Canon Raine has recorded that he had "three months hard labour" in going through them, in 1852. Those relating to the Richmond, Catterick, and Boroughbridge deaneries were then "in a very fair state

[1] Rymer's *Fœdera*, xiv, 717.

[2] There is a rare tract, entitled "The case between the Mayor and Corporation of Richmond and the Principals and Officers of the Consistory Court of the Archdeaconry of Richmond, 1748."

[3] The Rev. H. Lawrance says that he does not think large quantities of the documents were then lost, but prefers to suppose that they were left at Lancaster; especially as it is the evidences relating to the western Deaneries which are, for the most part, missing.

of preservation, and many of them of considerable antiquity. They are tied up in bundles in alphabetical order; and an index, though somewhat faulty and incomplete, has been made of them." This passage occurs in the preface to *Richmondshire Wills*, edited by Canon Raine, and published by the Surtees Society in 1853. The Testaments there printed can, however, be only a small proportion of the whole; and it is believed that most of the originals are now at Somerset House.

By the Court of Probate Act, 1857 (20 and 21 Vict., cap. 77), which came into force 1st January, 1858, the Consistory Court of Richmond was abolished, along with all other Peculiars. Mr. J. Bailey Langhorne, Deputy-Registrar at Richmond, who had the sorting of the registers and the sending them to their respective destinations, was a careful man, a member of the Surtees Society, and interested in such things. It can only be regretted that the Nemesis, which has followed the records of the archdeaconry all through the centuries, pursued them also on this occasion. The Call Books and Registers of Institutions, and so forth, which would have been specially interesting to the purposes of this work, have all disappeared, and nothing is known of their fate. James Torre, who, in 1680, compiled his manuscript, which is now in the Dean and Chapter Library at York, refers to three register books then in existence, namely:—

1. The Register of Archdeacon Humphrey de Cherleton, commencing 2 April, 1361.
2. The Register of Archdeacon Thomas Dalby, extending from 1390 to 1399.
3. The Register of Archdeacon Henry Bowet, 1418–1442.

Even so recently as 1853, the late Canon Raine observes "One of the early registers of the archdeacons alone survives. It consists of 160 pages, written on vellum, and is in very excellent preservation. It commences in 1442, in the archidiaconate of Thomas Kemp, and contains proceedings of the five succeeding archdeacons, Grey, Lawrence Booth, Arundell, John Booth, and Sherwood. The documents enrolled in it are principally institutions, commissions to inquire into rights of patronage, licences to celebrate mass in oratories, and to collect alms, papal bulls, and other miscellaneous instruments," together with seven wills. Our diligent inquiries have failed to elicit the whereabouts of this volume, if it be still in exist-

ence. We have ascertained definitely that it is not at the Chester, nor at the Ripon Diocesan Registry. At the latter place are deposited various Act books and transactions of the Consistory Court, covering the period 1533–1609; but no other early records.

It may be a matter of convenience that a list of the archdeacons of Richmond should be here printed. The following is based upon the old authorities, to which we have been able to apply both corrections and additions; but we should hesitate even now to say that it is either complete or free from error. It is offered only in the absence of something better.

1088—Conan, the Archdeacon, occurs in this year, and in 1099.

1130—Thurstan, occurs *c.* 1130 and in 1146.

1146—Conan, the Archdeacon, occurs in a deed of Earl Alan.

1150—Ralph, the Archdeacon (*Clarkson*).

1153—Bartholomew, occurs in 1153 and in 1166.

—Jeremiah, occurs at an early unknown date.

c. 1185—Godfrey de Lucy, nominated to the See of Carlisle, 1186.

1189—William de Chemilleio, appointed 1189; Bishop of Avranche 1196.

1196—Eustace, appointed 1196; Bishop of Ely 1198; d. 1214.

1198—Honorius, appointed 1198.[1]

1198—Roger de St. Edmundo, occurs in 1198 and 1206.

1213—Richard de Marisco, became Bishop of Durham 1217.

1217—William de Rotherfield, occurs in 1217 and 1220; and William the Archdeacon is still mentioned in 1231. (See page 96.)

1237—Walter de Woburn, occurs 1237.

1240—Robert Haget, became treasurer of York Cathedral 1241.

1241—John le Romayn, occurs 1241 and 1249.

1256—William, occurs 1254 and 1259.

1261—Ralph, occurs *c.* 1261 and in 1264.

1262—Simon de Evesham, occurs 1262 and 1267; died 1272.

1272—Thomas Passelew, appointed 1272.

[1] The Dean of York protested against his installation; but for a time, at least, he was styled Archdeacon of Richmond. See page 135.

1278—Geoffrey de S. Medardo, occurs 1278; died 1281.

1281—Henry de Newark, resigned 1290.

1290—Gerard de Vyspeyns, admitted 1290.

1307—Francis Gaytani,[1] died at Avignon 1317.

1317—Roger de Northburg, appointed 1317; became Bishop of Coventry and Lichfield 1322.

1322—Elias Tailarandi, provided by the Pope 1322; became Bishop of Auserre 1328.

1328—Robert de Wodehouse, admitted 1328; died 1346.

1346—John de Gineswell, Roman Cardinal, provided 1346.

1349—Henry de Walton, collated 1349. Vacant by death of Cardinal John.

1359—Humphrey de Cherlton, appointed 1359. Vacant by death of Walton.

1383—John Bacon, admitted February, 1382–3. Exchanged, 11 January, 1384–5, with

1385—John de Walton, became Bishop of Sarum, and Master of Rolls, 1388.

1388—Thomas de Dalby, Archdeacon of Ely, installed 13 September, 1388, and again adm. by King's letters, 5 May, 1396. Will proved 20 May, 1400.

1400—Stephen le Scrope,[2] collated 19 May, 1400; died 1418.

1418—Henry Bowet, collated 1418.

1442—Thomas Kempe, previously Archdeacon of York. In 1448 "provided" to the See of London.

1450—William Grey, Archdeacon of Northampton, adm. 3 March, 1449–50; Bishop of Ely 1454.

1454—Lawrence Booth, adm. 1454. Dean of London 1456; Bishop of Durham 1457.

1457—John Arundel, M.D., adm. 1457. Bishop of Chichester, 1459.

1459—John Booth, adm. 1459. Bishop of Exeter 1465.

[1] A Roman Cardinal, appointed by the Pope in 1307. On 25 April, 1309, Edward II, *sede vacante* appointed John de Sandale, but the Cardinal was in possession.

[2] Nicholas Bubwith had papal provision of the Archdeaconry in March, 1401–2, but held it only two days, when he exchanged it with Stephen le Scrope for the prebend of Driffield. Scrope was thereon readmitted 18 March, 1401–2. His will was proved 1418. His body to be buried in St. Stephen's chapel of York Cathedral, "near his father, Archbishop Scrope."

1465—John Shirwode, adm. 1465. Bishop of Durham 1484.

1485—Edward Pole, adm. 6 January, 1484–5; died soon after.

1485—John Blyth, adm. 1485. Bishop of Sarum 1493.

1494—Christopher Urswick, adm. March, 1493–4. Resigned 1500.

1500—James Stanley, adm. 1500. Bishop of Ely 1506.

1506—Thomas Dalby, collated 1506; died January, 1525–6.

1526—Thomas Winter, adm. March, 1525–6. Resigned 1529.

1529—William Knight, adm. 1529. Also Archdeacon of Chester, in the diocese of Coventry and Lichfield. He resigned both dignities into the King's hands 20 May, 1541, and the King incorporated them in the new Bishopric of Chester.

Chapter I.

SAINT LAMBERT, BURNESTON.

At Burneston we have an illustration, rare in this part of Yorkshire, of a church fabric built upon an uniform plan, and entirely in the work of one architectural period. History tells us of a church here at least 250 years before any portion of the existing structure could have been built; and it is an unusual circumstance that every vestige of that church should have disappeared, and an altogether new fabric commenced at the close of the fourteenth century. Extension and development of the early church has been the rule; and in cases where reconstruction took place some fragment of the former edifice was most commonly incorporated in the work, as the tower at Masham, and the south doorway at Well. But at Burneston the church was built entirely anew.

There are no pre-Conquest remains; and the church is not mentioned in Domesday. But it is evident that a church was either built or extensively re-endowed within a few years of 1090. To the Abbey of St. Mary at York, founded in 1089, Robert de Musters gave the church of Bryniston with four carucates of land there, which was confirmed by King William Rufus (1087–1100), and by Stephen, Earl of Richmond (1093–1137).[1] Then, in the chartulary of the abbey, mention is made of a grant by Robert de Musters, grandson of the former Robert, without date, but about 1150–1160, confirming the gift of the church of Bryniston together with four hides of land in that vill, which Robert, his grandfather, had made to the abbey; this he does for the health of his own soul and for the souls of his said grandfather, of Geoffrey de Musters, his father, of his mother, and his other ancestors.[2] Ribald of Middleham granted to the same monastery and to Abbot Stephen (1089–1112) four oxgangs in Briniston, for the soul of Beatrice, late wife of Ribald, and for that of Stephen, Earl of Richmond.[3] In his latter years Ribald himself retired to the abbey, and he was still living in 1131–2, when he quitclaimed to Abbot Gosfrid one of these oxgangs in Burneston, which he was holding under the monastery.[4]

[1] *Mon. Ang.*, iii, 532, 534.

[2] *Cart.*, xvi, A fo. 229.

[3] *Reg. Marie*, i, 229; *Gale*, App., 234; *Yorks. Archæol. Journal*, v, 321.

[4] *Old. Mon.*, i, 394.

Another early benefaction was by Gernegan son of Hugh, who granted to God and to the Abbey of Saint Mary of York, and to the monks serving God there, all the lands which Hugh his father had given them lying between the rivulet, which rises at Saint Lambert's fountain[1] and flows into the Helam, and the great road leading from York to Richmond, with the meadow adjacent, etc., to hold it peaceably for ever. The date of this charter is not so easy to assume, because the Hughs and the Gernegans, who were lords of Tanfield, and had Carthorpe in this parish, rang the changes upon four successive generations. The last Gernegan died in 1200, and Hugh his father was a witness in 1140. But it may have been two generations earlier. At the period when Kirkby's Inquest was compiled (1287), the whole of Burneston was in the possession of St. Mary's Abbey, half the fee being held of Robert de Musters, and half of Mary de Neville, of Middleham.

The whole of these notices relate to a church of which no material vestige remains. The last decade of the Fourteenth century may be mentioned as the period when the rebuilding of the structure was commenced; and it is significant to find that the monks at that time took steps to make their title clear. The church of Bryneston was confirmed to the abbot and convent by letters patent of Thomas Arundel, Archbishop of York, and legate of the Apostolic See, 21 November, 1392; and this was afterwards ratified by Pope Boniface IX, at St. Peter's, Rome, 3 Ides November, 1396.[2]

The chancel, which is the oldest part of the existing fabric, is doubtless a monument to the munificence of the abbey, and may be referred, as we have said, to the closing years of the Fourteenth century, when the style in building, which is spoken of as "Perpendicular," was at its best. Externally, the south elevation of the chancel presents a charming picture. There are three windows, each of three lights, which are ogival and cinquefoil-headed, and with a short embattled transom intersecting the tracery above the centre light. The window arches and mullions are admirably moulded. The mullions have half-round mouldings, inside and outside, with fillets on either face. In the jambs the mould next the glass is half a mullion, and this splays out into three deep hollows. Beneath the centre window is placed the quire door, which has a

[1] This is a very early mention of Saint Lambert, the patron saint of the church and parish. The fountain or well was probably situated in what is now the new portion of the churchyard, and the 'rivulet' is now enclosed as a drain. The name of the wapentake of Halikeld is said to be derived from Saint Lambert's Well at Burneston. Hálig Keld = Holy Fountain.

[2] *Cal. Pap. Lett.*, v, 3.

four-centred arch and hood-mould. Two flanking buttresses divide the three bays of the south wall, and a pair of buttresses is placed square at each of the eastern angles. These terminate in plain broached spirelets of peculiar octagonal form, crowned by carved finials. The wall is surmounted by a projecting cornice and moulded parapet. The east window of the chancel is of five lights, with three tiers of sub-lights in the head. The tracery is subordinated, the two central mullions being carried into the window arch as sub-arches. In the head are two embattled transoms to the centre portion, and one each to the sub-arches. On the north side of the chancel there is a three-light window at the western end, similar to those in the south wall. All these windows are furnished, both within and without, with hood-moulds, which terminate in carved heads.

The inside of the chancel is carried out with the same magnificence and careful attention to detail which characterises the exterior. A boldly-moulded string-course is carried under the sills of the windows, and rises over the vestry door on the north side as well as over the sedilia in the south wall. On either side of the east window are niches formed by a moulding and surmounted by ogee heads, cusped and enriched with crockets and finials, in imitation of vaults but worked out of the solid. The brackets for supporting the images are of semi-octagonal form, and are carried by carved busts of angels. The three stalls of the sedilia have trefoiled heads, the centre foils being semi-circular ; and the mouldings are carried continuously down the jambs, and have small moulded bases to the principal members. The stalls are surmounted by crocketed gables, with finials, divided and flanked by buttresses rising from boldly-carved projecting heads, one of a bishop and the other of a priest, and terminating in triple gables. Immediately to the east of the sedilia is a piscina, which has a moulded ogee arch with sunk cusped spandrils. The string-course is dropped on either side of it as a label-mould.

As regards the sedilia and piscina, it may be said that the whole group appears to have been copied from a design of much earlier date than that in which it was executed. Not only in these details, but in the arrangement of the buttresses and cornice outside ; of the string-course ; and of the niches on either side of the altar ; the whole chancel is an adaptation of a design as early as that of the chancel of Patrick Brompton (*c.* 1320)—a work which also owes its existence to the Abbey of St. Mary at York. But it has been well observed that a building is to be dated not by the evidence of the

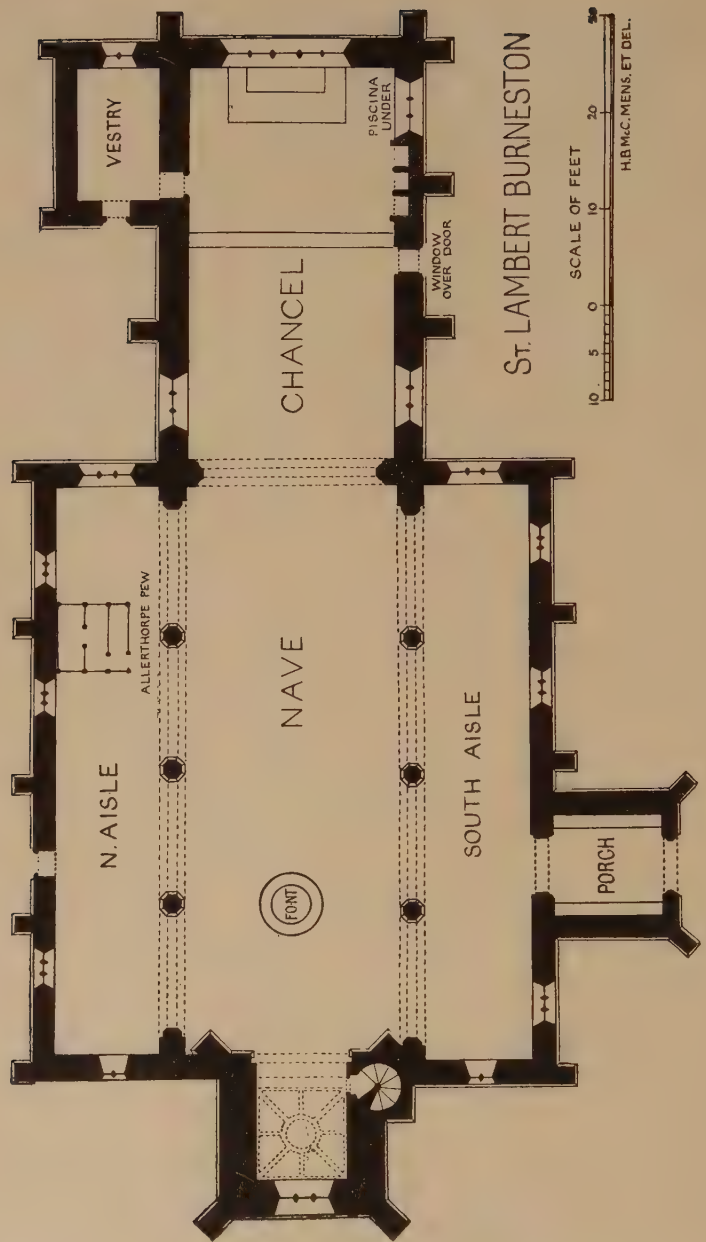
early work, but by the evidence of the late work seen in it ; and in this case the character of the window tracery forbids a date much before 1400. "It is common enough," says Mr. Francis Bond, "in the lazy and conservative habits of the human mind, to copy older detail ; it is not common, nor indeed hardly possible, to introduce detail which, as yet, is in the womb of the future."

The chancel arch is a drop arch of two moulded orders, furnished with hood-moulds on either side. The jambs are moulded, of seven members, and carry semi-octagonal capitals of peculiar form. Here also we perceive the influence of an earlier school of design, the chancel arch exhibiting much of the character of the former half of the Fourteenth century. It was a very unusual thing for builders of that time to hark back to older forms ; and Burneston probably represents the latest of a family group of chancels, of strongly-marked type, which originated at York very early in the Fourteenth century.[1] Ainderby Steeple, Kirkby Wiske, and Owston, near Doncaster, may be mentioned as other examples. On the north side of the chancel is an ancient vestry, the door into which has a four-centred arch, with continuous mouldings of two orders, and hood-moulds which end in female heads.

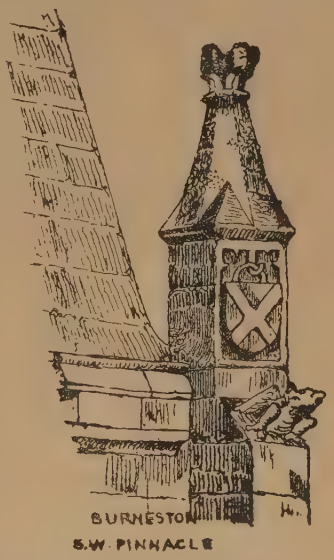
After the completion of the chancel, the tower and spire were the next section of the work, and these appear to have been erected not earlier than the year 1400, or possibly a decade later. It is not easy to imagine the appearance of the church before the present nave and aisles were built, but the tower seems to have originally stood as an isolated campanile, for it is buttressed equally on all four angles. The weathering of a roof of high pitch, between the eastern buttresses, indicates that a building of narrow dimensions at some time abutted against the tower ; but there can be small question that a nave, very much as we now see it, was part of the original intention. As it was uncertain, however, when that would be accomplished, it was necessary to render the tower stable in the isolated position which it at first occupied. We have thus the unusual feature of two diagonal tower-buttresses rising within the church.

The tower has a bold plinth, and one set-off at the sill of the belfry windows. The west window is of three lights and six upper lights, with no transom to interrupt their length. It has a moulded external arch and hood-mould. The four buttresses are placed diagonally at the angles, those towards the west having niches for images, with ogee-cusped heads, worked in each case out of

[1] See page 113 for additional observations on this type of chancel.


St. LAMBERT BURNESTON
VESTRY
PISCINA UNDER
CHANCEL
WINDOW OVER DOOR
ALLERTHORPE PEW
N. AISLE
NAVE
SOUTH AISLE
FONT
PORCH
SCALE OF FEET
10 5 0 10 20
H.B.McC. MENS. ET DEL.

one solid piece of limestone. The pediments of these are enriched with the cross flower ornament—a curious recrudescence, rarely found in England, of an early feature used at a later date. The buttresses carry gargoyles, surmounted by pinnacles, depending from which are carved armorial shields. That at the north-east angle bears A fesse, between three crescents, for BOYNTON; at the north-west angle, three chevronels embraced, a chief vair, for FITZHUGH; at the south-west a saltire, for NEVILLE; whilst that on the south-east pinnacle is much weathered, but appears to be a maunch with a bendlet, for NORTON, of Norton Conyers.[1] Two other shields of arms occur lower down on the western buttresses; the more southerly of the two is a repetition of the saltire of Neville, whilst that on the northern buttresses seems to be a maunch, for Conyers. Projecting at the south-east angle is a square turret, carrying the staircase and terminating in a sloping head, which dies out below the belfry window. At the wall heads are cornices and parapets; and the square tower is at this point modified into an octagon by squinches, and is surmounted by a short octagonal stone spire—very unusual in this part of Yorkshire.



The pinnacles of the tower are of the same uncommon form as those which crown the chancel buttresses, from which they have doubtless been copied; but, unlike the chancel, which is constructed of excellent ashlar, the tower walls are of squared rubble, and in other respects the technique of the masonry is quite different in these two parts of the fabric. We think it is permissible to hold

[1] The Boynton family was seated at Roxby and at other places in the North Riding, but we have not been able to trace their connection with Burneston. Sir Henry Fitzhugh of Ravensworth married the heiress of the Marmions of Tanfield about 1400, and died in 1424. The gateway tower at Tanfield, with its beautiful oriel window, was built in his time. The Nevilles had long been associated with the parish. Ralph, Earl of Westmorland, who married John of Gaunt's daughter, was Lord of Middleham from 1389 till his death in 1424. Richard Norton of Norton Conyers, near Ripon, was King's Serjeant 1408, Chief Justice of the Common Pleas 1413, and died 1420.

that Burneston tower and spire are the work of Richard the mason, of Crakehall, who contracted for the erection of the south aisle of Hornby in 1410, and for the rebuilding of Catterick Church in 1412. The reasons for this assumption are as follows :—

1—The lower stage of the tower is covered by a quadripartite vault, with diagonal and ridge ribs, the key of the vault itself being a horizontal circle of masonry, forming the well-hole, and held in position at a height of 23 feet from the floor by the mutual pressure of the vaulting. Precisely the same treatment occurs at Catterick ; and both were doubtless inspired by Bedale Tower, built some two generations earlier.

2—Parapets at this period, whether of towers or aisle-walls, were generally embattled ; but the aisle at Hornby, the aisles and clerestory at Catterick, and the tower of Burneston all have plain moulded parapets, and of similar section.

3—Richard's three-light window at Hornby (now blocked up) is similar in the arrangement of its tracery to the tower window at Burneston.

4—The peculiarity of inserting a block of limestone in a sandstone wall, where carved enrichment was designed, occurs upon the western buttresses at Burneston in the heads of the niches, already alluded to ; and the same method has been employed in the case of the sculptured armorial shields upon the porch of Catterick.

The possibility of identifying the craftsmanship of one man in the buildings of the same age and locality is greater than might be generally supposed ; and in illustration of this remark it may be observed that two windows, of two different designs, in the south chapel of Well Church (*c.* 1330), are the exact counterpart of the aisle and chancel windows at Kirklington—so much so as to leave no doubt whatever that all were the work of the same master mason.

If the chancel were built by the Abbey of St. Mary, and the tower be regarded as the work of the great families whose armorials are carved upon its supporting buttresses, it seems probable that the body of the church represents the offering of the parishioners, aided by such assistance as they could obtain. From the evidence of the structure itself we may draw the inference that it was built in sections, and that its erection was spread over a considerable period—roughly from about 1450 to about 1550. The arcades are specially clumsy, and although of similar form it does not follow that they were both constructed at the same time. The details of the south aisle are better and of earlier character than

those of the north aisle ; and the clerestory is a still later addition. This part of the fabric does not present many features of architectural interest. The arcades on either side are of four bays, with full-centred pointed arches, resting upon octagonal columns with moulded capitals. In the south aisle wall are three windows, each of three lights, with cinquefoiled heads, but no tracery ; the centre light is taller than those on either side of it. These windows have hollow jambs and arches, surmounted by hood-moulds, with plain returns. The wall carries an embattled parapet, and the buttresses are capped by crocketed pinnacles. The south porch occupies the second bay from the west, and has a much-restored moulded arch, embattled parapets, and diagonal buttresses at its southern angles, carrying crocketed pinnacles. The doorway to the church is a full-centred pointed arch, with two hollows continuous, and a hood-mould.

The north aisle wall has also three windows of similar form to, but smaller dimensions than, those of the south aisle, and having trefoiled instead of cinquefoiled heads. The parapet is also of plainer character than that on the south, and the pinnacles are of very late date. A north door, with low segmental arch, occurs in the second bay from the west. The east windows of both aisles are somewhat poor copies of the chancel windows, and those at the western end of the aisles are of two lights only. The clerestory does not call for remark, except to say that the lights of the windows are semi-circular-headed and uncusped. It is an addition of the sixteenth century.

The roofs are all modern, dating only from the restoration of the church in 1853, but are very effective in character—the woodwork of that of the chancel is, perhaps, rather too heavy for the span. It is, however, much to be commended that the original low pitch of the roofs which is proper to the " Perpendicular" period, has been retained. Few things in the nineteenth century restorations are more regrettable than the craze for raising the angle of the roofs to a pitch which is not only inconsistent with the character of the buildings they cover, but has the effect also of robbing the towers of their due value. The neighbouring churches of Kirklington, Catterick, Tanfield, and Patrick Brompton may be mentioned as illustrations of this folly.

The church of Burneston is also exceptionally fortunate in having retained much of its ancient furniture. The woodwork of the nave was provided in 1627, as the result of a bequest by

Thomas Robinson, of Allerthorpe, who died without issue[1] in 1625, and is of considerable interest. The pews are of oak, and have angle-posts with round knobs, the ornament of the top rails and panels consisting of circles and semi-circles, containing rosettes and catherine-wheels, and connected by short bars. This pattern is of frequent occurrence in the reign of Queen Elizabeth, and after. It exists upon some fragments of oak panelling in the churches of Ainderby Steeple and Danby Wiske, and occurs also in stone in the fireplace of the Great Hall of Lumley Castle, and in the altar tomb of Bernard Gilpin at Houghton-le-Spring, 1583. The inscription, ROBERT CLAPHAM, ANNO DOM. 1627, is in raised letters in the southern block of seats in the nave; and the date 1627, followed by the initials C. C., occupies a similar position in the north aisle. The doors have been removed from the pews, with the exception of those to the squire's pew. This latter is situated in the north aisle, towards the eastern end, and consists of three tiers, the highest one being against the wall. The pew is surmounted by a handsome erection in the form of a carved frame with coat-of-arms above, enclosing a wooden tablet, with the following inscription:—"Thomas Robinson of Allathorpe Esq. did by his Last Will Giue fifty pounds to this Church which was bestowed and disposed of in the seats, paveing and beautifying there of in the year of our Lord God 1627." The arms are those of Thomas Robinson, namely, Sable, a chevron ermine between three stags standing at gaze, or. Crest, a horse's head issuing from a mural crown. A curious allusion to the family pew is made in the Statutes of the Free-School and Almshouses founded at Burneston by the Rev. Matthew Robinson, vicar of the church, in 1680. The alms-people are enjoined ever to show a signal reverence to the family of Harrison of Allerthorpe, and to express it by seeing their pew or seat in the church swept clean by themselves in turns, and strawed with sweet-smelling flowers and herbs in their season.

Allerthorpe was a very ancient possession of the Lascelles of Sowerby, for John de Lascelles paid for the relief of three charues of land which he held in Arlathorp in 12 Edw. II (1318–19).[2] The pedigree of this branch of the family, which

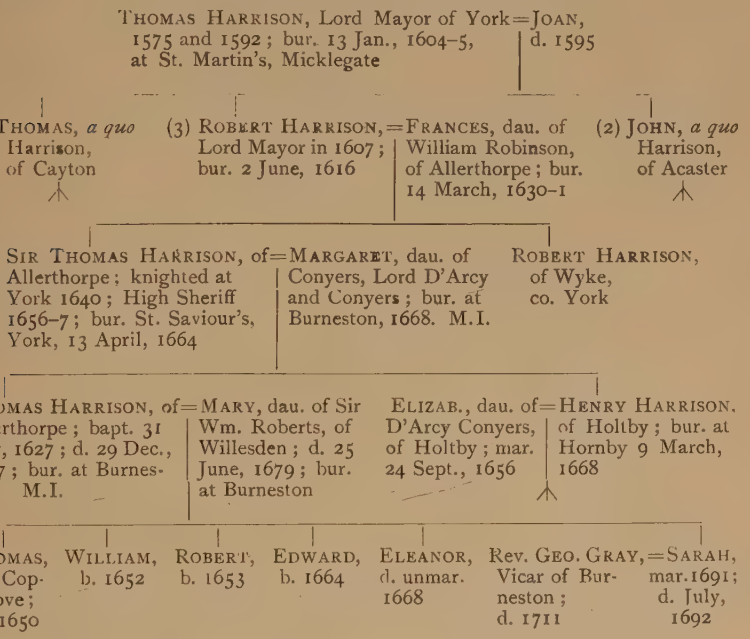
[1] Dugdale says 'unmarried,' but that seems to be a mistake. Mrs. Margaret Robinson, of Allerthorpe, was buried at Burneston 16 June, 1625. This was probably the wife of Thomas, who made a new will on the 14th of the same month.

[2] Gale's *Hon. Richm.*, p. 73.

[*G. W. Thornton, phot.*

BURNESTON CHURCH—THE ALLERTHORPE PEW, 1627.

fell into poverty and obscurity in the seventeenth century, is given under Kirkby Wiske at page 71. The manor of Allerthorpe, with lands and messuages there and at Burneston, was purchased of Thomas Lascelles in 1590,[1] by William Robinson, alderman, and twice Lord Mayor of York, M.P. for the city in 1581 and 1588; who was buried at St. Crux 2 August, 1616. His second son, William, also Lord Mayor of York in 1619, and who died 1626, is ancestor of the Robinsons of Newby, afterwards Earls and Marquesses of Ripon. The elder son, Thomas Robinson, of Allerthorpe, died without issue at the age of fifty-seven, leaving £50 for beautifying the fabric of Burneston Church. His will is dated 14 June, and was proved at York 4 November, 1625. Frances Robinson, sister of the last-mentioned, married Robert Harrison, alderman of York, and was buried at St. Martin's, Micklegate, 16 March, 1630–1. Her will is proved 20 October following.[2] In his Visitation of 1665, Dugdale supplies us with the following pedigree, which we have amplified to some extent :—


Thomas Harrison, Lord Mayor of York 1575 and 1592; bur. 13 Jan., 1604–5, at St. Martin's, Micklegate
= Joan, d. 1595
(1) Thomas, *a quo* Harrison, of Cayton
(3) Robert Harrison, Lord Mayor in 1607; bur. 2 June, 1616
= Frances, dau. of William Robinson, of Allerthorpe; bur. 14 March, 1630–1
(2) John, *a quo* Harrison, of Acaster
Sir Thomas Harrison, of Allerthorpe; knighted at York 1640; High Sheriff 1656–7; bur. St. Saviour's, York, 13 April, 1664
= Margaret, dau. of Conyers, Lord D'Arcy and Conyers; bur. at Burneston, 1668. M.I.
Robert Harrison, of Wyke, co. York
Thomas Harrison, of Allerthorpe; bapt. 31 July, 1627; d. 29 Dec., 1687; bur. at Burneston. M.I.
= Mary, dau. of Sir Wm. Roberts, of Willesden; d. 25 June, 1679; bur. at Burneston
Elizab., dau. of D'Arcy Conyers, of Holtby; mar. 24 Sept., 1656
= Henry Harrison, of Holtby; bur. at Hornby 9 March, 1668
Thomas, of Copgrove; b. 1650
William, b. 1652
Robert, b. 1653
Edward, b. 1664
Eleanor, d. unmar. 1668
Rev. Geo. Gray, Vicar of Burneston; d. 1711
= Sarah, mar. 1691; d. July, 1692

A brass on the floor of the chancel commemorates Eleanor Harrison, "wedded to Heaven" in 1668, in her sixteenth year.

[1] Feet of Fines, iii, 142. [2] Clay's edition of *Dugdale's Visitation*, ii, 362.

The inscription is :—

> *Ellianora Thomae Harrison de Ellerthorpe Armig' et Mariae Vxoris delectae filia primogenita postquam moribus piis et exemplari modestiâ parentes beaverat. Anno virginatatis suae* 16⁰ *coelestes nuptias consum'avit Anno D'ni* 1668.

Another brass has the following inscription :—

> *Mattheus Robinson A.M. Per* 40 *annos Pastor ffidus Dotibus Gratiae Naturae ffortunaeque clarus Sacrâ Theologiâ Medicinâque insignis Charitatis Monumenta alibi posuit Hic corporis Exuvias deposuit. Anno aetatis* 66 *Annoque Domini* 95.

An heraldic shield engraved on the brass exhibits arms which are similar to those of Robinson of Allerthorpe, namely : On a chevron between three stags standing at gaze, as many trefoils slipped, impaling ermine, a lion rampant crowned, for PICKERING of Ackworth. Below the shield, an hour-glass and book and a seated cherub appear.

The font has the date 1662 carved upon it, which was the year of the Act of Uniformity, by which no one might hold a living who had not previously read the service from the newly-revised book of Common Prayer, and declared his "unfeigned assent and consent to everything therein." The pudding basins which had done duty during the Commonwealth, were now banished from the churches, and either the old fonts, which had been thrown out, brought back, or new ones erected. The writer recollects to have seen in his youth several dissenting places of worship of the older school—Ebenezers, Little Bethels, and so forth—with the date 1689 over the door. That was the year of the Act of Toleration. These things are interesting, because they afford material landmarks in the history of our Church. There is quite a large number of fonts with the date 1662 in all parts of the country ; other examples in this district are found at Wensley and at Ainderby Steeple.

The tower contains six bells, three of which are modern, bearing the name of the founders, John Warner & Son, London, with the date 1874 ; and a fourth recast at the same time. Another bell has the inscription : JESVS BE OVR SPED 1621. But the greatest interest attaches to the fifth bell, which is certainly

of pre-Reformation date, and is probably coeval with the tower. It has an inscription in Gothic capitals around the shoulder, with an ornamental band above :—

✠ S LAMBERTVS BELFORTH LAMBERTE
SALVENTVR SPONSA QVE PERTE

The initial Sanctus Lambertus is the name of the bell ; and the rest of the legend may be translated : Oh Lambert ! may Belforth and his wife be saved through thee.

The Communion vessels comprise a paten with the London marks, and inscribed :—Ex dono Mat : Robinson A M Vic de Burneston 1677 ; two cups and a flagon with the London marks, and the date letter for 1854 ; and a modern paten, 1903. There were, until sixty years ago, two other silver chalices, which have now disappeared. They bore the inscriptions : ποτηριον της ευλογιας ὁ ευλογουμεν (the cup of blessing which we bless) ; and, Ex dono Janae Robinson, viduae in usum Eccles^iæ de Burnston (the gift of Jane Robinson, widow, for the use of the church of Burneston). In addition to these vessels there are two very fine pewter flagons and an alms-dish of the same metal, apparently the work of a London pewterer, whose initials were I. B. On the flagons are engraved the arms of Thomas Harrison, of Allerthorpe, Azure three demi-lions rampant erased or, impaling those of his wife, Mary, daughter of Sir William Roberts, of Willesden, Bart., whom he married at Willesden, 27 June, 1649, namely, Azure three pheons sable, on a chief of the last, a greyhound passant of the first, collared gules.

The parish registers commence in the year 1566, and are in good condition, and apparently complete since that date.

At Leeming, which was within the parish, a chantry chapel, dedicated to Saint John the Baptist, was founded by John Heslerton, clerk, by composition dated 6 July, 1332. It is explained that the situation is remote from any church, and on the high road to Scotland ; and the chapel was specially intended for the benefit of travellers. John Heslerton gave certain lands to the monastery of Jervaulx to the intent that the abbot should pay eight shillings yearly to an incumbent who should say mass, and do other divine service in the chapel, and pray for the soul of the founder and all Christian souls. Walter Bateman was chaplain in 1424, and John Wenslaw in 1428 and 1436, at which latter date he was defendant in a civil action.[1] At the period of the dissolution

[1] De Banco Roll 700, 14 Hen. VI, m. 179*d*.

of the chantries in 1548, it was reported that this is within the parish of Burneston, but 'distaunte frome the Churche ij miles.'[1] On this ground it was considered as meet to be continued, and that it should be served by John Kaye at a yearly wage of 65*s.* 4*d.*[2]

There was also a chapel, dedicated to St. Botolph, at Allerthorpe. Robert Lascelles, who was lord of the manors of Breckenborough, Allerthorpe and Newsum, by his will, dated 20 February, 1507–8, makes the following bequest:—"I giff myne old chales [chalice] to ye chapell of Sant Butulphe at Arlerthorp, and ther it to remane for ever, and to be kepyde be ye tennandes of ye place for ye tyme beyng."[3]

> Memorandum.—That there is in the paryshe of Burneston one guylde called Our Ladye Guylde, for the mayntening of the whiche there is one tenement with an Oxgang of lande and appurtenances lyeng in the paryshe of Murton, now in the holdyng of Robert Harper, of the yerely value of xiij*s.* iiij*d.*

In the taxation of Pope Nicholas, 1292, St. Mary's Abbey was taxed upon £40 in respect of the rectory of Burneston, in the deanery of Catterick, and the vicar of the same upon £26 13*s.* 4*d.* A vicarage was evidently ordained at an early period. Our list of the incumbents is doubtless far from complete, but such as have come to our notice are:—

1254—Robert de Herteburn had indult from Pope Innocent IV to hold one benefice with cure of souls, besides the church of Briniston in diocese of York, and in resigning one to accept another, 2 ides February, 1254. The vicar of Brynnyston, in Richmondshire, was in the same year adjudged to conform to a new scale of mortuary dues, then established.[4] (*Cal. Pap. Letters*, i, 296; Gale's *Hon. Richm.*, p. 105.)

[1] It is a singular circumstance that the sixteenth century writers seem to have had no accurate conception of distances, and that they almost always err on the side of understating a distance. Even as the crow flies it is more than three of our miles from Burneston Church to Leeming. Leland (1535) designates Hipswell as 'a good mile from Richmond.' It is in fact about two miles and a quarter.

[2] *Yorks. Chantry Surveys*, p. 103.

[3] *Test. Ebor.*, iv, 271.

[4] De portione decedentium. This lengthy Latin document, printed by Gale, is often quoted, and a short abstract of it may be useful.

Contentions having arisen between the parishioners of Romaldkirk and their rector respecting mortuary dues, the matter was appealed to Pope Innocent IV. By bull dated 13 kal. March, 1249, this pontiff appointed John, Dean of Arches, and Master Thomas de Waltham, canon of St. Martin's-le-Grand, London, to inquire into the matter. It is said that the custom of the country is to take only the best beast of a deceased person for mortuary, yet the clergy of the archdeaconry of Richmond, in their greediness, take a second beast as well; and a proportion of all the personalty, as follows:—If there be a wife and children, one-ninth; wife and no children, one-

SAINT LAMBERT, BURNESTON—LOOKING EAST. [*M. Speight, phot.*

1323—ROGER DE GILLYNG, vicar of the church of Bryniston, had the royal licence, 18 January, 1323, to alienate in mortmain to the abbot and convent of St. Mary, of York, two messuages and eighteen acres of land in Routheclyf-by-York (now Rawcliffe), which are of his own fee. (*Cal. Pat. Rolls*, 16 Edw. II, p. 234.)

1367—JOHN DANBY, vicar of Bryneston, gave to St. Mary's Abbey, in 1367, one messuage and two oxgangs in Horneby juxta Smithton, which he had of the feoffment of William of Horneby.[1] He appears to be identical with John Danby, parson of Catryk, in 1354.

1380—THOMAS REYNARD resigned the vicarage of Burneston in this year, on being presented by John Marmion to the rectory of Wath-by-Ripon, to which he was instituted 30 December, 1380. (*Harl. MSS.*, 6978 ; *Reg. Neville.*)

1425—RICHARD DRAX, presented by the abbot of St. Mary. He is styled perpetual vicar of the parish church of Bryniston in diocese of York, in an indult from Pope Martin V, allowing him to have a portable altar ; also that he may celebrate mass, or cause the same to be celebrated, before daybreak. Dated at the Holy Apostles, Rome, 3 non. December, 1426. (*Cal. Pap. Lett.*, vi, 533, 535.)

1438—ROGER ESYNGWALD, vicar of Burneston, in Richmondshire, and Commissary General of the Court of York, died in 1438 ; and on 15 August in that year, John Bolton, alderman of York, and Mr. William Langton, clerk, notary public administered his affairs. (*Test. Ebor.*, ii, 90.)

sixth ; neither wife nor children, one-third part.

An agreement was effected between Walter, Archbishop of York, William, Archdeacon of Richmond, and Thomas son of Brian, rector of Bedale, as representing the clergy, and Peter of Savoy, Earl of Richmond, and the following representing the commonalty : Ralph son of Ralph, Alan son of Brian, Ralph son of Henry, Adam of Nareford, Adam of Maunby, and William of Holtby. By this agreement the clergy were to take one beast only, according to common custom, and no part of the household utensils, nor of gold and silver. Yet they should have a proportion, agreed upon, of all domestic animals except poultry, and of corn and hay whether gathered or only sown. 19 May, 1254. The rectors or vicars of the following parishes were understood to acquiesce in this settlement :—Stratforth, Bernyngham, Rokeby, Mortham, Kirkeby Ravenswath, Gillyng, Forsett, Staynwigez, Midelton, Melsamby, Danby, Smythton, Couton, Caterich, Grynton, Marrig, Mersk, Langton, Kirkebyfletham, Bedall, Scoton, Fyngall, Wathlous, Haukeswell, Tanfeld, Aykescarth, Wendesley, Spenythorn, Estwitton, Thorntonstiward, Kirtlyngton, Topclive, Pykall, Maunfeld, and Aynderby. Further altercations, however, arose on both sides, mainly about arrears. Also the rectors of Well and of Wath, who were not made parties to the agreement, had voluntarily renounced their former claim, and had accepted its terms. But the vicars of Wyclive, Paterikbrompton, Brigenhale, and Brynnyston would not consent, and were now condemned to do so on compulsion. 17 July, 1254.

[1] *Mon. Ang.*, iii, 534.

1524—Thomas Lowell. In the return made by Archdeacon Dalby to Cardinal Wolsey, 24 January, 1524–5, it is said that the executors of the will of the late Master Thomas Lowell, vicar of Burnysheton, are in possession of the benefice, which is valued at £26 6*s.* 2*d.* yearly. (*T. R. Miscell. Books*, Hen. VIII.)

1534—Gilbert Wykes, presented by Henry VIII, is mentioned as vicar in the *Valor Ecclesiasticus* (1535), the rectory being appropriated to the monastery of the Blessed Virgin Mary at York. The manse, with glebe-tithes, oblations, and other fruits are worth £37 6*s.* 8*d.*; tithes, £3 14*s.* 8*d.* On 24 November, 1539, Gilbert Wykes, clerk, perpetual vicar of the parish church of Burneston, in the archdeaconry of Richmond and diocese of York, had licence to be non-resident, notwithstanding the statute of 21 Hen. VIII. (*Letters and Papers*, Hen. VIII.) He died 1542.

1542—Thomas Maunsell, instituted 29 May, 1542, on the presentation of William Chapman, of Beamsley, *pro hac vice*, by grant from William, late abbot of St. Mary's, York, the vicarage being vacant by the death of Gilbert Wykes, the last incumbent. He held the living until his death in 1551 or 1552. (*Yorks. Arch. Journal*, xiv, 408; *Chester Dioc. Rec.*)

1552—Christopher Beckwith, formerly chantry priest at Hornby, presented by Matthew Oglethorpe and Richard Hedon, who had the advowson by grant of William, abbot of St. Mary's, dated 1 September, 30 Henry VIII (1538); and instituted 20 June, 1552. Resigned 1582 (*Yorks. Chantry Surveys; Chester Dioc. Rec.*)

1582—Henry Waddington, presented by Queen Elizabeth, and instituted 27 May. (*Chester Dioc. Rec.*)

1592—Richard Wilson, also presented by the Crown, and instituted 20 May. Made his will 15 January, 1606; to be buried in the parish church of Burneston. Leasehold farm in Harlesey to his brother, Robert Wilson, of Boston; lease of farm in Burneston to John Wilson, "my eldest brother's son, he forgiving me a debt of £17. To Sir Richard Theakston, knt., my good worshipfull frende, £40, if he will present at my death, my nephew Christopher, son of Robert Wilson. My brother, John Wilson. To Christopher and John, sons of my brother Robert W., all my

bookes." Residue to brother Robert W., and he executor. Friends Mr. Richarde Comyn and Mr. Roger Lassells supervisors. Proved 7 February, 1606. Inventory 5 February. *Summa totalis*, cxxxvl. iijs. iiij*d*. (*Yorks. Arch. Journal*, xiv, 409.)

1607—Christopher Best, instituted 30 April. (*Chester Dioc. Rec.*)

1622—John Wilson, D.D. Of Christ's Church, Oxford, and Headmaster of Westminster School 1610–1622. Instituted 1st July, on the presentation of the king. He held also the rectories of Bedale (1621), of Bulmer, near Malton, and of St. Mary Castlegate, York. Canon of Westminster (1623), Master of the Savoy and Dean of Ripon (1624). Resigned this benefice in 1634, and died in the following February; buried at St. Peter's, Nottingham. (*Ibid.*; *Mem. Ripon*, ii, 261.)

1634—John Robinson, son of John Robinson, of Newcastle. Matriculated Oriel College, Oxford, 20 June, 1625, æt. 20; B.A., 1628–9. Instituted 31 August, on the presentation of William Robinson, of Rokeby. Vacant by the resignation of Dr. Wilson. (*Chester Dioc. Rec.*)

1651—Matthew Robinson, son of Thomas Robinson, of Rokeby, near Barnard Castle, where he was baptized 14 December, 1628. Of St. John's College, Cambs., where he qualified in medicine as well as in divinity. Resigned 1682. He married 12 October, 1657, Jane, daughter of Mark Pickering, of Ackworth, whose great-grandfather was Archbishop Toby Matthew, but died without issue at Ripley, 27 November, 1694, aged 66. His principal works are *Cassander Reformatus*, and a *Treatise of Faith by a dying Divine*. He gave some Communion plate to Burneston in 1677, and founded the almshouses and free-school in the parish, 1680. (*Cambridge in the 17th Century*, 1856; *Ducatus Leodiensis*, p. 212.)

1682—George Gray, nephew of the last vicar. Of Trinity College, Cambs.; B.A., 1671; M.A., 1675. Presented by the Rev. Zachary Cawdrey, and instituted 16 September. Died 12 June, 1711, aged 59. He married, first, Elizabeth, daughter of Rev. Zachary Cawdrey, rector of Barthomley, co. Chester; secondly, Sarah, daughter of Thomas Harrison, of Allerthorpe, in this parish. (*Par. Reg.*; *Tombstones.*)

1711—Joseph Robinson, son of J. Robinson, of Bencoger, co. Cambs. Matriculated St. Edmund's Hall, Oxford, 18 March, 1700, æt. 16. Presented by Thomas Robinson, and instituted 23 November. (*Par. Reg.*)

1714—John Robinson, M.D., inducted in July. Was fifty years vicar. His first wife, Rachel, was buried 29 September, 1725. He married, secondly, at Well, 26 December, 1734, Mary Fisher, of Scruton, who died and was buried at Burneston, 17 June, 1739. He died 16 December, 1764, aged 84. (*Burn. and Well Par. Reg.*; *Tombstones.*)

1765—Gregory Elsley, son of Gregory Elsley, of Patrick Brompton, born 1716. Was previously for twenty-four years perpetual curate of Patrick Brompton; instituted here 5 January on the presentation of his cousin, Gregory Elsley, of Mount St. John. Died 24 May, 1789, aged 73, having married Mary, daughter of John Dunwell, of Spofforth. She died 6 May, 1798, aged 68. (*Par. Reg.; M.I.*)

1789—Heneage Elsley, second son of Charles Elsley, of Patrick Brompton, by Elizabeth, his wife, daughter of the Very Rev. Heneage Dering, LL.D., Dean of Ripon, and nephew of the preceding vicar. Of St. Peter's College, Cambs.; B.A., 1768; M.A., 1780. Instituted 12 June, 1789. He died 20 December, 1833, aged 87 years. By his wife, Miriam, daughter of Rev. William Lockey, he had several children. Mary, his daughter, was the 'originator and assiduous promoter' of the Church of St. John, Skipton Bridge. She died 1848, aged 59.

1834—Richard Anderson, son of John Anderson, of Swinerthwaite. Matriculated Lincoln College, Oxford, 30 June, 1810, æt. 18; B.A., 1815. Previously for twenty years curate of the parish. Resigned 1854.

1855—Harry Vane Russell, formerly domestic chaplain to the Dowager Duchess of Cleveland, by whom he was presented to the benefice. Resigned 1874.

1874—John Thorneycroft Hartley, rural dean of East Catterick, 1891, honorary canon of Ripon, 1906.

SUNDRY NOTICES.

In 1274, Stephen de Lemyng, of Bryniston, imprisoned at York for the death of Adam le Surr, had letters directing the Sheriff of York to admit him to bail, dated at the Tower of London, 8 October, 1274. (*Cal. Close Rolls*, Edw. I, p. 101.)

1310, February 12.—Complaint by the Abbot of St. Mary's, that whilst the abbey and its lands were under the protection of the late king, Mary de Neville, Adam of Middleham, Hugh le Forrester of Snape, and many others, carried away his goods and assaulted his men and servants at Bryniston, co. York. Henry le Scrope and others were commissioned to inquire into the affair. (*Cal. Pat. Rolls*, 3 Edw. II.)

1478—John Kendale of Skelton, chaplain, by his will, dated 2 May, 1478, left to the fabric of the parish church of Brynystone 6*s.* 8*d.* (*Ripon Chapter Acts*, ii, 177.)

1553, March 18.—Letter from John, Lord Latimer, and Christopher Neville, saying that the vicar and churchwardens of Burneston were commanded to provide things necessary for ye setting furth of devyne servis, whych to doo they ar very stubburne. (*Whitaker's Richmondshire*, ii, 132.)

1658, July 20.—At the Quarter Sessions held at Richmond, it was presented that the chancel of Burniston Church was out of repair. (*North Riding Records*, vi, 10.)

Chapter II.

SAINT ANNE, CATTERICK.

Hic predicavit et celebravit Paulinus.

It is a somewhat remarkable circumstance, that a parish so conspicuous as Catterick is in the story of the conversion of the Angles during the seventh century, should possess no visible evidence of the existence of a church or cemetery of that period. A cross-arm and part of a cross-head of Anglian type, in the Antiquarian Museum, Cambridge, acquired by Bishop Browne,[1] were brought from Catterick. But the fact remains for us that the mother church of the whole district is, as a building, one of the least ancient in the Deanery which it formerly denominated. Ecclesia de Catrice is mentioned in the Domesday Survey (1085); and so far as we may judge, it underwent the usual amount of rebuilding and extension during the three subsequent centuries. It stood within the churchyard, but to the north of the present fabric, which is situated upon an eminence off the main road, and is approached by what in Scotland would be termed wynds. No indication of the early church now remains, but so recently as 1834 its site could be distinctly traced, and some of the foundations have at different times been discovered and laid bare.

Between the years 1412 and 1415 the church was entirely rebuilt by the bounty of Dame Katherine de Burgh, widow of John de Burgh of Catterick, and by William, their son. It is remarkable that the abbey and convent of St. Mary of York, to whom, as impropriators of the rectory, the chancel belonged of common right, should not have been made parties to the rebuilding of it, but as Dr. Whitaker points out, this difficulty may be removed by supposing that the family of De Burgh were lessees of the greater tithes, burdened, as was not unusual, with the duty of repairing the chancel, as part of the consideration.

It is evident, from portions of the former church which have been re-used in the existing structure, that the older building contained features of the Norman and Early English periods as well as

[1] *Yorkshire Archæological Journal*, xix, p. 305.

of the fourteenth century. The original contract for the reconstruction of the fabric, dated 18 April, 1412, is preserved, and is printed at the end of the present chapter. The contractor was Richard, a mason of Crakehall, near Bedale, who two years previously had entered into an engagement with Sir John Conyers for the erection of the south aisle of Hornby Church. He was to take down and remove the stonework of the old building, after the timber had been taken off, to quarry such new stone as might be required; to build the church according to the specified plan; and to have the work completed by the Feast of St. John the Baptist, 1415, unless sudden war or pestilence should afford sufficient excuse for delay. The De Burghs, on their part, gave the stone of the old church, they were to cart the newly-quarried stone, and provide lime, sand, and timber for scaffolding and centerings. The money payment was 170 marks. The roof and joiner-work generally was, perhaps, the subject of another contract, for the timber of the old church is excepted from the materials which Richard might employ. The tower, vestry, and porch are later additions, and were not embraced in the contract, and the same remark applies to the eastward extension of both aisles.

The church, as we now see it, consists of a clerestoried nave with aisles on both sides, which are extended eastward, forming chapels, a chancel with a vestry on its north side, a western tower, and a south porch.

The nave is of four bays, the arcades on either side being carried on plain octagonal columns, crowned by moulded capitals of Thirteenth century section, and evidently brought from the old church. The arches are of two moulded orders, without hood moulds; and the centering, like that of the south arcade at Hornby, takes the form of an arc of a very large circle. The clerestory windows were three on either side, each of one narrow light (which is unusual), square-headed, and as tall as they could be made between the aisle roofs and the cornices. When the church was restored in 1851, the pitch of the aisle roofs was raised, necessitating the demolition of these clerestory windows; and in their stead, four two-light windows on each side have been substituted, each light consisting of a small quatrefoiled opening.

The chancel is of equal width with the nave, as provided in the contract, but it is noticeable that the dimensions specified in many parts of the building have not been scrupulously

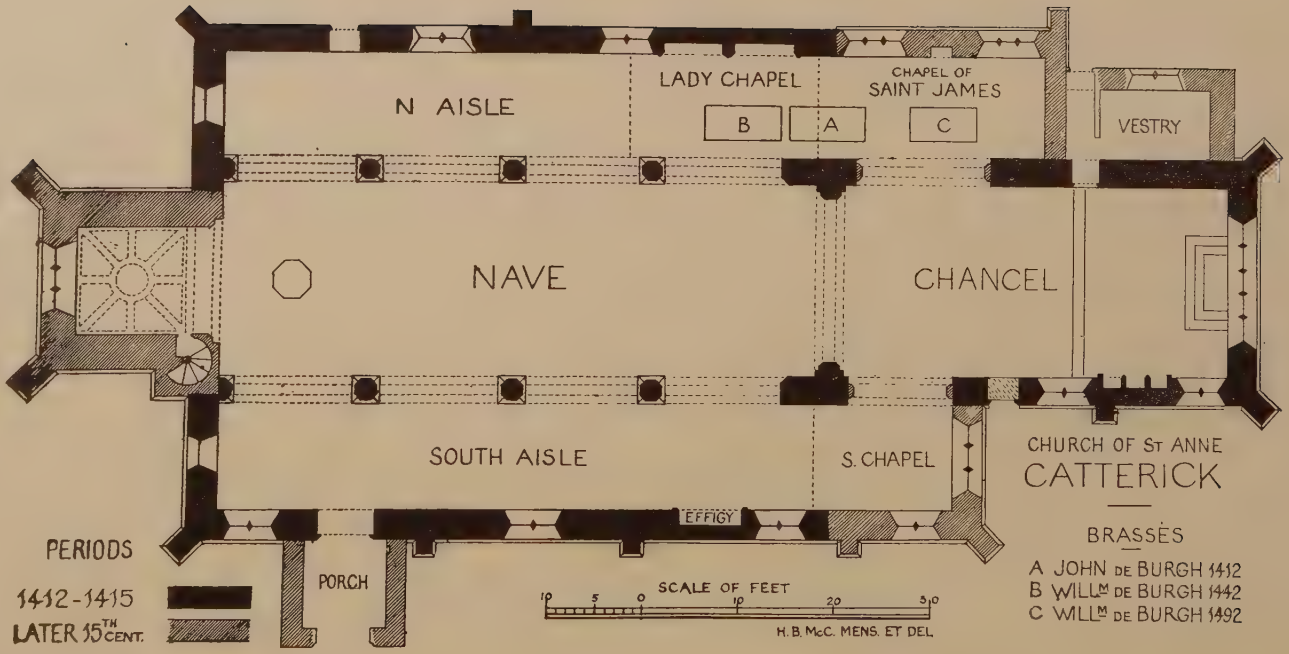
adhered to. The church on the whole is somewhat smaller than was provided for. The east window, of five lights, with ogival and cinquefoiled heads, is a fully-carried-out "Perpendicular" motive. The upper part of the window is divided by vertical tracery bars into ten lesser lights with trefoiled heads, the central portion being sub-divided into tiers by embattled transoms. The sedilia of three stalls in the south wall, the buttresses, windows, and doors are all as specified. There were to be three windows of two lights each, and a quire door on the south side; and a vestry door on the north of the chancel—projecting bond stones being left for the erection of a vestry later. A three-light window from the old church was to be set in the north wall, opposite the reading desk, but this has disappeared to make room for the arch opening into the chapel of St. James.

The south aisle was to be furnished with a three-light window at its eastern end, with an altar and piscina; and three two-light windows and a door in the south wall. Except so far as alteration was necessitated by the addition of the south chapel, this represents the condition of the south side of the church to-day.

The north aisle, like the south one, had its eastern extremity opposite the chancel arch, and was also provided with an altar and piscina. The east window, of three lights, was to be brought from the north side of the old church, and one window only and a north door are specified to be constructed in the aisle wall. The east window was removed when the chapel was erected 1490, and a second window in the north wall, towards its western end, was inserted about 1825.

The windows at the west end of both aisles are of one light only, pointed and cinquefoiled, with straight stone lintels and labels above. With these exceptions, all the aisle windows constructed at this period are of uniform design. The arches are four-centred, with hood moulds, terminating in plain returns. The lights are of ogee form, cinquefoiled, and the tracery is of simple character. The south doorway is of Fourteenth century manner, and must have been brought from the old church. Its two orders are continuous, each having a quarter round worked upon its chamfered face, and a bold hood, consisting of a scroll and hollow, is carried on corbelled heads. The original oaken door, studded with iron nails, was extant at the date of Raine's monograph (1834).

In the chancel are two piscinas (called lavatories in the contract), constructed in ogival-headed recesses; but only one of them is pierced. The remains of piscinas are also visible



To face page 21.

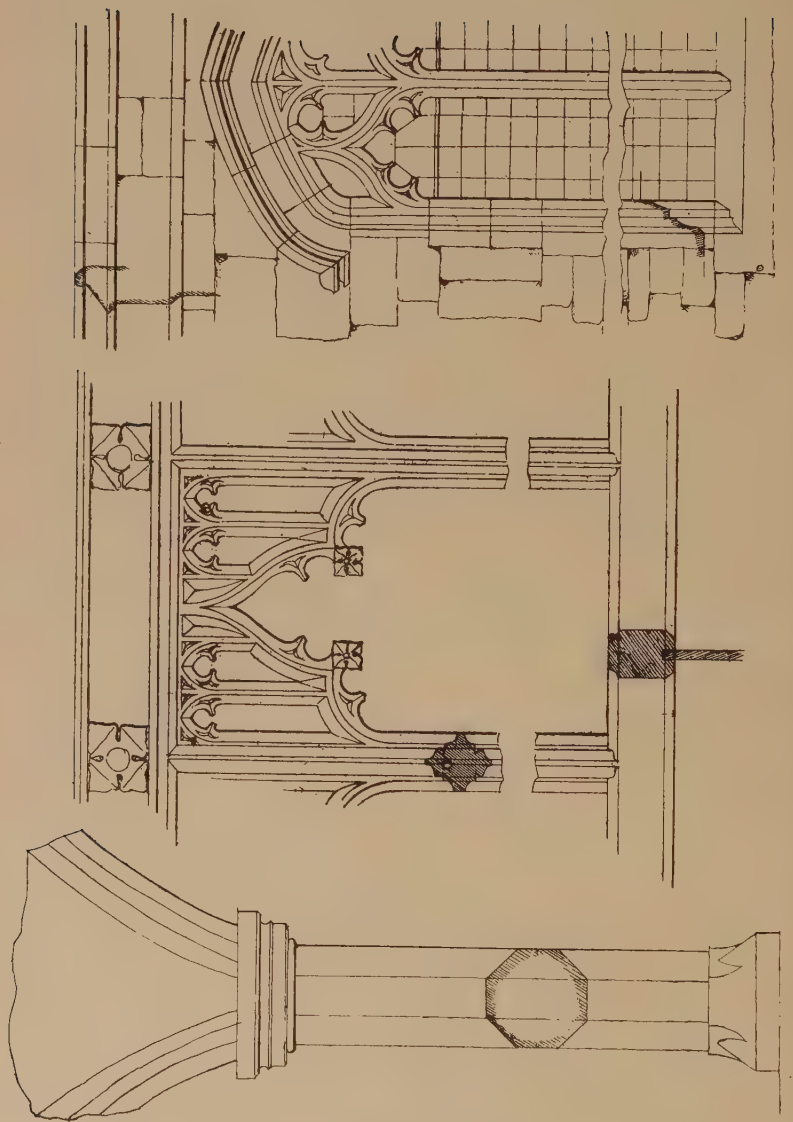
at the eastern extremities of Richard's aisles; that in the south aisle was enclosed within a pointed recess, but the recess in the north aisle is ogee-headed.

This brings us to the end of the work projected in the contract of 1412, which is shown in black on the accompanying plan. It is plain in character, but well built, the walls being nearly three feet in thickness. We think, on the whole, too much has been made in former accounts of the "humble skill" and "countrified" achievement of the mason of Crakehall. We have specimens of his craft not only here but in the south aisle of Hornby, and probably also in the tower of Burneston; and all these, after 500 years, bear witness to the faithfulness of his work. The criticism, for example, that the great east window at Catterick is too broad for its height is unjust; because the hood-mould outside came to within a few inches of the gable cross, and the sill of the window is brought down as low as possible to the altar within. Its proportions were, therefore, dictated by the scale of the building, as originally projected. To have made the window narrower for the sake of observing any Palladian theory of ratios would have been needlessly to deprive the chancel of light. In 1851, the fatal mistake was made of raising the pitch of the nave and chancel roofs; and to relieve the bare wall in the heads of the gables small openings were introduced over the chancel arch and above the east window. The latter is of circular form, divided by mullions, and is very destructive of the beauty of the east end.

The tower and south chapel are additions of only slightly later date than the nave and chancel, and may well be the work of the same master mason. Richard was to shoot out 'tusses' at the west end for the making of a steeple; and so far as we may judge from its architectural character, no long time elapsed before the contemplated addition was made. The tower is all one build, and has a single set-off at the level of the clerestory parapet. It has few openings. The western angles are strengthened by buttresses set diagonally, and divided into as many as seven stages. But the most conspicuous feature is the staircase turret at the south-east angle, which terminates, as at Kirklington, in a sloping stone roof, clear above the parapets. The turret is buttressed from the clerestory wall by a buttress of six stages, set square on its eastern face; and the cornice projects boldly from the wall faces, giving a somewhat aggressive appearance to the tower, which is not really as lofty as it appears to be. It is 57 feet from the ground

to the top of the battlements. The west window, which is set low in the wall, like most tower windows of that date, is of three lights, with Perpendicular tracery, of good character, in the head. There are belfry openings on all four sides, square-headed, and each having two pointed and cusped lights. The cornice is a plain set-on, with gargoyles in the centre of its north and south faces, and the parapets, which are of considerable height, are embattled, and carry pinnacles at all the four angles. The lower stage is covered by a quadri-partite vault, with chamfered ribs and wall ribs, and a circular well-hole, similar to those at Bedale and Burneston.

The eastward extension of the south aisle probably took place before the middle of the Fifteenth century. The arch opening to it from the chancel is more acutely pointed, and of different centering from those of the nave arcades; it rests at either end on semi-octagonal responds, with plain bases and caps. The former windows have both been re-used, the east window, of three lights, being simply removed fifteen feet further east, and the chancel window being reset in the extended aisle wall. A square-headed aumbrey is recessed in the wall beneath the last-mentioned window. The small chapel thus formed has long been identified with the family of Fulthorpe and that of their successors, the Wandesfords, of Hipswell in the parish, though there is reason also to associate its foundation with the D'Arcys of Colburn, whose arms appear, with those of other benefactors, on the font. The representative of that family was made a party to the faculty for re-pewing the church in 1850, along with Sir William Lawson, of Brough, Bart., impropriator of the north aisle. Alan de Fulthorpe and Alice, his wife, had a grant of the manor of Hyppeswell, in the county of Richmond, in 1391, and Thomas their son is mentioned in 1415. Alan, the grandson of the last-mentioned, married Catherine, sister of the William de Burgh, who founded the chantry of St. James in this church, 1492. The last of the Hipswell family, in the male line, was John Fulthorpe, who died in 1556, desiring by his will to be buried "in Catreke Church near unto my father and mother." His daughters and co-heiresses married, respectively, Francis Wandesford, of Kirklington, and Christopher Wandesford, of Hipswell. John Wray, an old servant in the Fulthorpe and Wandesford families, made his will at Hipswell, 10 December, 1589. 'To be buried at Catterick on the south side of my Mr. Wandesford's porch [chapel].' On the floor of the same chapel,



MEASURED DRAWINGS.

DETAILS AT CATTERICK.

though now covered with pews, there is a blue marble slab recording the death of Alice, widow of the Rt. Hon. Christopher Wandesford, Lord Deputy of Ireland, and aunt of Thomas, afterwards Duke of Leeds, who died at Hipswell, 10 December, 1659.

Our attention now centres in the north aisle. The eastern end of the aisle proper is called in the records Our Lady's porch, and beneath it lie the ashes of the members of the De Burgh family.[1] The eastward extension of this aisle was, apparently, made about 1490, to form a chapel for the chantry of St. James, founded at that time, jointly, by William de Burgh, who died 17 August, 1492, and Richard Swaldall, who died 20 May, 1489. It is of larger dimensions than the south chapel, being 24 feet in length, and it is well lighted by two square-headed windows in the north wall, each of three lights, with pointed trefoiled heads. A niche, which may have once contained an image of the Saint, is recessed in the wall between these windows. Beneath this chapel, or 'porch,' are buried William de Burgh, 1492 ; Elizabeth, his wife, daughter of Christopher Conyers, of Hornby, who survived him ; and William de Burgh, their son, died 12 April, 1508.

The chapels and chancel were formerly fenced with oak screens of good fifteenth century design, of which fragments only have survived. These now separate the south chapel and that of St. James from the respective aisles. The former is shown in the measured drawing (Plate V) ; the screen in the north aisle is of rather simpler character.

The entrance porch on the south side of the church is probably coeval with the tower. It had formerly a semi-circular outer arch, doubtless brought from the old church. The porch is, however, chiefly interesting for the recess in its eastern wall, which has, at one time, contained a receptacle for holy water ; and for the three sculptured armorial shields on its southern face. These are each worked out of a single slab of limestone, and represent—

1. A cross flory, for LASCELLES of Sowerby.
2. Three bars, for ASKE.
3. On a saltire five swans, for DE BURGH.

Katherine de Burgh, who contracted for the rebuilding of the church, was an Aske ; and Matilda, her daughter-in-law, a Lascelles.

[1] The following were buried in the Lady Chapel :—(1) John de Burgh, d. 10 Jan., 1412; (2) Catherine, his wife, daughter of Roger Aske; (3) William de Burgh, d. 4 Nov., 1442; (4) Matilda, his wife, daughter of Lascelles of Sowerby, d. 12 Nov., 1432; (5) William de Burgh, d. 31 Dec., 1462; (6) Helen, his wife, daughter of John Pickering, d. 20 June, 1442 or 1443.

Effigies of both these ladies formerly appeared in painted glass in the east window, their armorial ensigns depicted upon their robes, and the following quaint verses commemorating their husbands and themselves :—

Perpetuis annis, ductor Burgh esto Johannis
A mundi spina, conservetur Katerina
Sancte luce micas, Willelmum Burgh benedicas
Sanctum spiramen Matilde sit relevamen.[1]

The font is of much interest, and appears from the lettering and shields of arms with which it is enriched to have been provided in the Fifteenth century. It is worked out of a solid block of grey marble ; the shields upon the faces of its octagonal bowl bear—

1. The arms of BURGH, On a saltire five swans, with the initials 𝔚 𝔅 in shields, on either side, for William Burgh.
4. A chief, with three chevronels embraced for FITZHUGH of Ravenswath.
5. A bend, with a label of three points, for SCROPE of Masham.
6. A ragged staff, which appears to be a badge, and may denote a connection with the Earls of Warwick.[2]
7. Three roses, two and one, for D'ARCY of Colburn.
8. A saltire, for NEVILLE, or CLERVAUX.

Around the stalk of the font the following letters occur, one on each face, 𝔠 𝔩 𝔞 𝔯 𝔣 𝔬 𝔫 ; and it has been suggested that these may be two old French words, indicating 'clear fountain.' On the base or foot there is a series of shields, displaying various characters from a Gothic alphabet: 𝔰 𝔩 𝔴 𝔣 𝔠 𝔯. The explanation that these are the initials of churchwardens does not seem satisfactory ; and we cannot say what the meaning is.

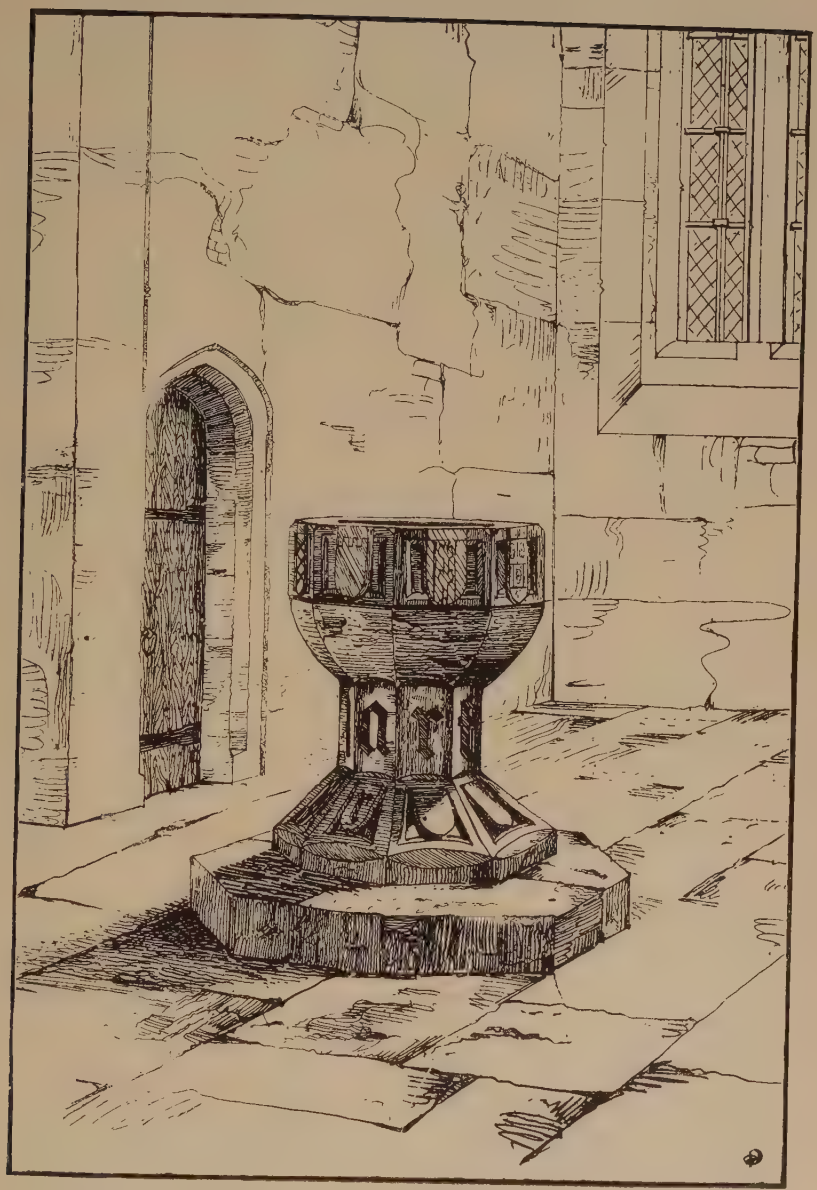
The tower contains a ring of eight bells, which are all modern.

Within a sepulchral niche, recessed in the south aisle wall, lies the effigy of Sir Walter Urswick, to whom John of Gaunt granted an annuity of £40 out of the manors of Catterick and Forcet, 22 Nov., 1367, for his good services at the battle of Navarre.[3] He was

[1] *Dodsworth's Church Notes*, p. 235. Translation :—
Be Thou the guide of John Burgh through all eternity.
May Catherine be preserved from the thorn of the world.
Oh holy One who shinest in light, bless William Burgh.
May the Holy Spirit be a comfort to Matilda.

[2] The Dacres also displayed a ragged staff in their badge, alluding to their office of foresters of Cumberland. They lost this office for siding with Simon de Montfort.

[3] Johan. filz du noble Roy d'Engleterre. Duc de Lancaster, Conte de Richemond, etc., a touz ceuz qi cestes lettres verront et orront salutz. Sachez vous pur le bon



[*Drawn by Anthony Salvin, F.S.A.*

FONT AT CATTERICK, 15TH CENT.

chief forester of the New Forest, and constable of Richmond Castle in 1371 ; and Longstaffe says he died in or shortly after that year. From the character of the effigy and its canopy, it is quite evident that his monument and bones must have been brought from the old church and re-deposited here. The stone of which the effigy is carved resembles more closely that of Bramham Moor than of any other quarry in this part of Yorkshire. The knight is depicted in the recumbent position and in armour. The head reposes upon a helmet, surmounted by a ram's head for crest, and a hound has supported the feet. The legs are, however, broken off below the knees, and a part of the left foot only remains. He wears a corselet of plate covered by a close-fitting jupon, with a fringed edge at the bottom. The brassarts and vambraces are furnished with hinges, and the shoulder and elbow plates are articulated ; the gauntlets are also of plate, but are damaged. The thighs are clad in plate, with jointed and flanged knee pieces. A skirt of mail shows at the loins below the jupon, and the usual horizontal belt, composed of finely-wrought squares of metal work, richly diapered with quatrefoils, is worn low down on the thighs. The warrior is unaccompanied by a sword or weapon of any kind, which is unusual. He wears a conical bascinet, laced to which is an extensive gorget of mail, protecting the throat and neck, and terminating in a straight edge across the breast. The mail of the gorget is formed not of rings but by a series of interlacing loops. The enclosing canopy consists of an obtusely-pointed arch of two orders, separated by a hollow ; and the orders are enriched upon their chamfered faces with quarter-rounds. The hood-mould is a very fine one, and has a deeply-cut hollow on its inner side, the apex being crowned by an armorial shield depending from a lion's head, affronté, and with protruding tongue. The device is : Argent on a bend sable, three voided lozenges, or, for URSWICK. The extremities of the hood-mould are likewise supported by shields, that on the dexter bearing : Azure a bend or with a label of three points, for SCROPE of Masham. The shield on the sinister side displays Urswick and Scrope of Masham impaled.

In the Lady Chapel two similar canopies have been built into

et greable seruice que nostre bien amez bacheler Walter de Urswyk nous ad fait es parties d'Espagne et meament pur miels maintener l'ordre de Cheveler quel il prist de nous le jour de la bataille de Nazarre avoir done et grante a lui quarantes livres per ann. a terme de son vie des issues de nos manoirs de Katrig et Forcet deinz nostre signuere de Richemond. Et si la dite rent de xl^{li} soit a drier par deux mois apres nul des ditz tems bien lise au dit Mons. Wautre distreindes es ditz manoirs. Don. le xxij jour de November l'an du regne nostre sire et pier le Roy xli or 1367. (*Rymer*, T.V., p. 557.)

the north wall, which probably once contained, or were intended to accommodate, sepulchral effigies. They are ogee-headed, and are moulded with filleted rolls and hollows, similar to two at Kirklington, except that the arches are uncusped and there are no finials. We think these canopies can scarcely be later than about 1370, and that they are, consequently, older than the existing church.

The brasses at Catterick are of much interest, but they are, to a large extent, covered up by the organ and other modern erections. Previous to 1850, the chapels of Our Lady and Saint James, appropriated to Brough Hall, were unencumbered by pews or furniture of any sort; and the monumental slabs extend all along the floor. The oldest is a grey marble stone beneath the oaken screen dividing the two chapels. It has an inscription plate and the matrices of four armorial shields at the corners. The device of only one of the shields is in part preserved, namely a saltire, probably for Clervaux. The inscription reads :—

Hic jacent Johannes de Burgh Armiger et Katerina uxor ejus qui Johannes obiit x die mensis Januar Anno domini millesimo cccc°xii quorum animabus propitietur deus Amen.

John was the son of Richard de Richmond, but assumed the surname and arms of his mother, the heiress of William de Burgh. His sister was the wife of John de Clervaux. He married Catherine, daughter of Roger Aske, and dying 10 January, 1412–13, was probably buried in the old church, and his remains subsequently transferred to their present resting-place beneath this stone.

The next memorial is entirely beneath the flooring of the pews at the spot marked B on the plan. The device consists of armed figures of the two Williams de Burgh, father and son, who died in 1442 and 1462 respectively, each figure being 36 inches in height; and a foot inscription in four lines, as shown on the opposite page. Mr. Mill Stephenson[1] says this is a curious and typical example of the Yorkshire school of brass engravers. It is figured in Whitaker's *Richmondshire*, ii, 28, and in Raine's *Catterick Church*, plate xi. Very little of these effigies can now be seen, but they appear to be in fine sharp condition. We were permitted to cut away the flooring sufficiently to obtain a new rubbing of the inscription (Plate VII), which may be extended thus :—

Hic jacent Willelmus Burgh armiger filius et heres Johannis Burgh qui obiit quarto dei novembris Anno domini m°cccc°xlij° et

[1] Monumental Brasses in the North Riding. (*Yorkshire Archæological Journal*, xvii, 268.)

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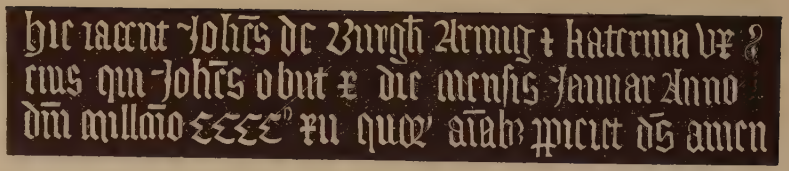
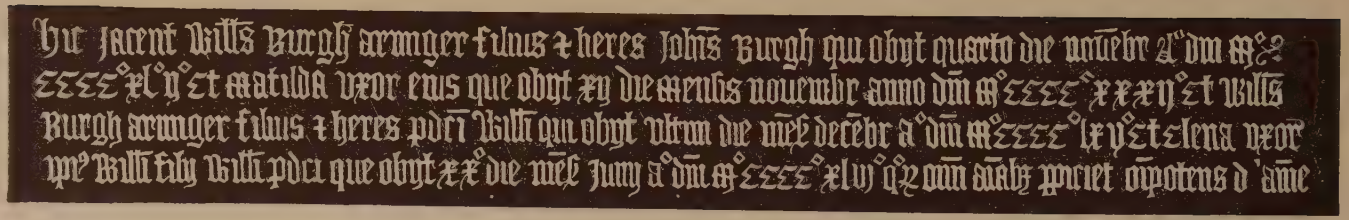

hic iacent Johēs de Burgh Armig ⁊ katerina vx ei⁹
qui Johēs obiit x die mensis Januar Anno
dñi millimo cccc° xii quor aiabz ppiet ds amen

JOHN DE BURGH, 1412.


Hic jacent Willus Burgh armiger filius ⁊ heres Johis Burgh qui obiit quarto die nouebr a° dñi m°cc
cccc° xl° q° et matilda vxor eius que obiit xv die mensis nouembr anno dñi m°cccc° xxxvj° et Willus
Burgh armiger filius ⁊ heres pdci Willi qui obiit vltimo die mēsis decembr a° dñi m°cccc° lxv° et elena vxor
ipi Willi filia Willi pdci que obiit xx° die mēsis Junij a° dñi m°cccc° xl vj° q⁹ oiiū aiabz ppiet oipotens d' amē

WILLIAM BURGH, ETC., 1462.

MONUMENTAL BRASSES AT CATTERICK.

About one-fifth actual size.)

Matilda uxor ejus que obiit xij die mensis Novembris anno domini M°cccc°xxxij° et Willelmus Burgh armiger filius et heres predicti Willelmi qui obiit ultimo die mensis decembris anno domini M°cccc°lxij° et Elena uxor ipsius Willelmi filii Willelmi predicti que obiit xx° die mensis Junii anno domini M°cccc°xlvj° quorum omnibus animabus propitietur omnipotens deus Amen.

The elder William, son of John and Catherine Burgh, and with his mother, one of the contracting parties for rebuilding the church, married Matilda, daughter of Lascelles of Sowerby. Their son William married Ellen, daughter of John Pickering.

On the floor of the chapel of Saint James is a brass (Plate VIII), of which there is a faint rubbing in the collection of the Society of Antiquaries in London. Although completely covered by the organ, it is just possible to see and identify it. We will give Mr. Mill Stephenson's description of the figures. "William Burgh is represented in armour, standing on a mound, bareheaded, with long flowing hair, and wears a collar of mail, breast-plate, shoulder pieces differing in shape, the left with an upright ridge, elbow pieces of moderate size, shellback gauntlets, with long peaked cuffs, short taces and mail skirt, over which are strapped three small tuiles, plain thigh and shin pieces, small knee pieces, with plates behind, and large round-toed sabbatons, with gussets of mail at the insteps, and rowel spurs screwed into the heels. The sword and misericorde are suspended diagonally behind the body, but without any visible means of support. The lady wears the early form of pedimental head-dress, a close-fitting gown, cut low at the neck, with tight sleeves and large fur cuffs. Round the waist is a narrow girdle, with long pendent end."[1] The figures are those of William Burgh, son of William and Helen Pickering, died 1492; and Elizabeth, his wife, a daughter of Christopher Conyers, of Hornby, who survived him. The inscription, which comes out but poorly in the illustration, reads thus :—

Hic iacet Will'ms Burgh Armiger unus fundator istius cantarie q' obiit xvij die Augusti A° d'ni M°cccc°lxxxxij cui aie p'piciet' de'. Et orate p' bono statu Elizabeth ux'is eius.

The concluding wish, "Pray for the good estate of," though frequently met with in stained glass, is rarely found on brasses. Mr. Stephenson says that the engraving is a good example of the local school.

[1] Monumental Brasses in the North Riding. (*Yorkshire Archæological Journal*, xvii, 271.)

Below the sedilia, in the chancel, there is a brass in memory of Grace, daughter of Bellingham of Helsington, co. Westmorland, whose first husband was Edmund Cliburn, of Killerby, and her second Gerard Lowther, obdormiit in Domino anno aetatis suae 36, 1594. The laudatory lines, which are in latin, are rather absurd, telling us, amongst other things, that she was mortis adeo memor, ut, septem postremis hujus pregrinationis suae annis, nunquam iter faceret, quin linteum sepulcrale circumferret.[1]

A fifth brass, believed to be still under the pews on the north side of the nave, bears, according to Raine, the following inscription :—

> Here lyeth John Swaldell grandchilde to
> Richard Swaldell whose predecessors buylt
> halfe the singinge quyer wthin this chvrche
> who died the seconde of Marche anno domini 1630.

The 'predecessor' was Richard Swaldall, who, in conjunction with William Burgh, founded the chantry of St. James. Roger Dodsworth, 1622, records the following inscription, upon marble, in the 'middle aisle,' but it is impossible to say whether it still exists :—

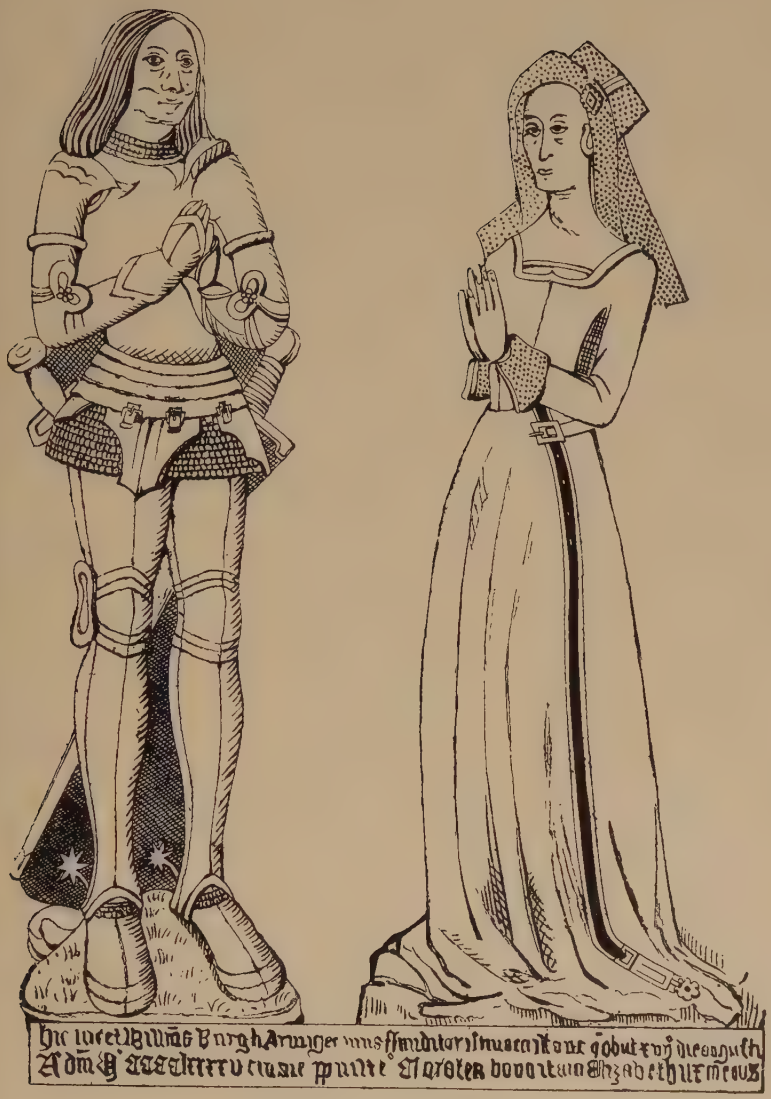
Hic jacet Ricardus Swaldall, yoman, semifundator cantarie infra ecclesiam Sancte Anne de Cattryk, qui obiit xx die Maii anno Domini M^{o}CCCC^{o}LXXXIX, cujus anime propicietur Deus. Amen.[2]

In addition to these memorials the church contains numerous inscribed tablets to members of the family of Lawson of Brough, and others. One of these, in the chancel, commemorates Richard Braithwaite of Burneshead, co. Westmorland, a royalist in the Civil War, and well known for his facetious and Hudibrastic writings. It is probable, however, that *Drunken Barnaby*, although a work unique of its kind in the annals of literature, does not display its author's talents at their best. The *Essays upon the five Senses*, *Nature's Embassy*, and other publications show that Braithwait was a scholar and a learned man. He died 4 May, 1673, aged 85.

A tombstone in the churchyard, at the east end of the chancel, records the death of David Batie, the first postmaster of Catterick, who died in 1610, and of David Batie, his son and successor in the office, who died 1631, aged 53. On 15 July, 1632, Eleanor Batie,

[1] So mindful of death, that, for the last seven years of her pilgrimage, she never would go on a journey without taking her grave-clothes around with her.

[2] *Church Notes*, p. 234.



BRASS AT CATTERICK

(*About one-seventh actual size.*)

of Catterick, co. York, promised to pay to her brother-in-law, William Batie, of Ramsey, co. Huntingdon, servant to Sir Oliver Cromwell, £10 out of the money due from the King for the post-mastership of Catterick.[1]

The communion vessels include a silver chalice of the beaker shape, with stalk and foot, bearing the inscription :—Ex dono Caroli Anthoni Ecclesiae de Cathericke Vicarij Anno Incarnationis Xti 1681. A second chalice has the York marks for the year 1664, and the initials of Thomas Mangey, goldsmith, of York. A large paten or salver is inscribed :—*This* PATINE *was given to the church of* CATTERICK *by the* REVD JAMES DALTON M A *in the year of our Lord* 1805, *upon his resignation of the Vicarage.* There is also a modern paten and flagon with inscribed date 1875.

Mr. Anthony's prayer on the dedication of his chalice is recorded in the parish register, as follows :—

Deo Opt^mo^ Max^mo^ Calicem Argenteum Carolus Anthonius Ecclesiae de Catherick Vicarius dedicavit 25^to^ die decembris Anno Xti 1681—

Oratio ejusdem ad Calicis dedicationem.

Omnipotens Sempiterne Deus, qui liberaliter omnibus tribuis ; Humillime confiteor nihil me de me habere, praeter quod de tuâ benignitate accepi ; In testimonium largitatis tuae, et gratitudinis meae, de Tuis retribuo, et Magestati tuae hunc Calicem Dedico et Consecro : Non inanis gloriae avidus, nec terrenae remunerationis cupidus, sed devotissimo corde motus, et Humillimo animo promptus ; Obsecro, ut hanc liberam meam oblationem benigne accipias, gratiose per manus meas sanctifices, et potenti tua manu conserves, et custodiat, in usum perpetuum hujus Ecclesiae de Catherick, ab omni furto et periculo. Per Jesum Christum, Vnicum Dominum, Vnicum Redemptorem et Vnicum Saluatorem nostrum.

Dedicavit item Lintea pro Altari ; et Pulvinar pro Suggesto.

The parish registers are preserved since the year 1653 only, and contain besides the usual notices of baptisms, weddings, and funerals, numerous entries relating to briefs for collections to be taken in the church for a great variety of objects. A few may serve as specimens :—

1671, dec. 16—For the captives in Turkey 24*s.* 2*d.*
1672, Oct. 8—The Inhabitants about ye Royall Theatre in Middlesex 9*s.* 9½*d.*
1674, Aug. 16—For St. Katherines Hospital neere the Tower of London 11*s.* 7½*d.*

[1] *Calendar of State Papers*, Chas. I. Sir Oliver Cromwell was uncle of the Protector.

1677, dec. 13—For ye rebuilding of ye Cathedrall of St. Paul, London 28*s.* 2*d.*
1681, dec. 25—For ye repaire of S^t^ Albans Church in Hartfordshire 8*s.*
1708, march 2—For the Protestant refugees, Late inhabitants of ye Principality of Orange £1 . 11 . 10.

Bede assures us in his *History* that it was in a village near Catterick, which was named after him, that James, the deacon of Paulinus, had his residence in the 7th century ; and the church here is one of those mentioned in Domesday (1085). Ecclesia de Catteric was bestowed upon the Benedictine monks by Alan Rufus, Earl of Richmond, who died in 1089, and this was confirmed by Earl Stephen (1093–1137),[1] and afterwards, in 1146, by Pope Eugenius III.[2] The priory of St. Martin, near Richmond, had, in the meantime, been affiliated to St. Mary's Abbey, York, to the abbot and convent of which the church of Catterick was impropriated, 3 September, 1220, by Archbishop Grey, with the assent of his chapter and of William, archdeacon of Richmond. Sixteen marks were assigned to the use of the vicar.[3] In the taxation of churches compiled in 1291 by order of Pope Nicholas IV, ecclesia de Catrige is taxed upon the large sum of £100 and vicarius ejusdem £13 6*s.* 8*d.*

A further confirmation to the abbey was made by Boniface IX, 3 ides of November, 1396, of the church of Catteryke, with its dependent chapels of Bolton, Hippeswell, and Huddeswell, in the archdeaconry of Richmond.[4]

We have already observed that the abbey, although owners of the impropriate rectory, took no part in the rebuilding of the fabric. The office of Abbot Spofforth was, however, commemorated by inscriptions in painted glass, which formerly appeared in the east window,[5] namely : Orate pro anima Domini Thome Spofford, Abbatis Monasterii beate Mariae Eboracensis, istius ecclesie Rectoris. Also in the same window, beneath the effigy of St. Anne : Eternum manna mihi Spofford impetret Anna (May Anne obtain the Bread of Life for me, Spofford). Thomas Spofforth was abbot of St. Mary's from 1405 till 1421, and thereafter bishop successively of Hereford, Rochester, and Durham.

Before the impropriation, Master E. de Fauconberg, clerk, had a grant from Robert Longchamps, abbot of St. Mary's (1199–1239), of the church of Cathric, but reserving the sheaves of the whole parish with the land belonging to the church, and excepting the

[1] Dugdale's *Monasticon*, iii, p. 532.
[2] *Calendar of Papal Letters.*
[3] *Reg. Grey*, p. 136 ; Burton's *Monasticon*, p. 273.
[4] *Calendar of Papal Letters*, v, 3.
[5] *Dodsworth's Church Notes*, p. 235.

capital messuages in the vills wherein the chaplains were wont to dwell; excepting also the lesser tithes which the prior of Richmond usually received.[1] This is doubtless Eustace de Fauconberg, who was Bishop of London from 1221 to 1228, so the date of the grant must be between 1199 and 1221.

The advowson remained with the abbey until the Reformation, but was exercised by the Crown in the reign of Queen Elizabeth. In the first year of Charles II, Richard Braithwaite, lord of the manor, petitioned that Charles Anthony might be presented, which was acceded to. He says that the advowson during the late troubles lapsed to the Crown, though ever before esteemed to belong to the manor. It is further stated that on the death of Michael Syddal in 1658, one Christopher Parkes was intruded by force into the church by grant from Richard Cromwell, but he would neither administer the Sacraments nor read Divine Service; also that holding before the chapel of Bolton, of which Catterick is the mother church, he now retained both. August, 1660. Certificates were attached in favour of Charles Anthony by Lord Darcy, the Bishop of Durham, and others.[2]

List of the Clergy of the Church of Catterick.

c. 1215—Richard, parson of Caterice, was a witness to a grant by Michael de Laibrun to the church of St. Mary of Charity at Swainby, "recently translated to a place called Coverham." Swainby Abbey was removed to Coverham in 1213. (*Cal. Pat. Rolls*, 6 Edw. II, inspeximus.)

1239—Duraguerra de Piperno, perpetual vicar of Catrich, in the diocese of York, which he serves by a chaplain and two clerks, had licence from Pope Gregory IX to be non-resident, 7 kal. June, 1239. (*Cal. Pap. Lett.*, i, 174.) In 1254 the rector of Caterick was a party to the agreement about mortuary (see page 12*n.*).

1316—John, vicar of the church of Caterige, had the King's protection for one year, 26 August, 1316. (*Cal. Pat. Rolls*, 10 Edw. II.)

1339—John de Wilton was instituted to the vicarage, vacant by the resignation of John de Cornubia, according to Torre, on the ides of June, 1342. John de Wilton, vicar of the church of Caterick, was, however, promised 9 marks

[1] *Johnson's MSS.* [2] *Calendar of State Papers*, 1 Chas. II.

from the Treasury, in payment for a sack of wool, on 3 November, 1339. Payment to be made at the Purification and Easter following. (*Cal. Pat. Rolls*, 13 Edw. III.)

1354—JOHN DE DANBY, parson of Catryk, was defendant, along with many other neighbouring clergy, at the suit of Henry de Walton, Archdeacon of Richmond, for contempt and trespass.[1] He appears to have been also vicar of Burneston. John Danby, chaplain, gave one toft and croft in Thornton juxta Foston to Fountains Abbey. (Dugdale's *Monasticon*, iii, 537.)

1362—JOHN DE MORLAND, instituted 10 Oct., 1362. (*Torre's MS.*)

—JOHN DE LITILGARNE, vicar, died 1399. (*Ibid.*)

1399—THOMAS DE BURGH, younger son of Richard de Richmond, and Elizabeth, daughter of William de Burgh; adopted his mother's surname. (*Ibid.*)

—THOMAS ELLESTON. Resigned the benefice 1409.

1410—WILLIAM WENSLAW, instituted 28 March, 1410. Died 1427.

1427—WILLIAM GOLD, instituted 20 August, 1427. Resigned 1429.

1429—ROBERT BEDALE, instituted 26 May, 1429. Resigned in the following year. (*Ibid.*)

1430—HENRY WILSTHORP, instituted 29 October, 1430. (*Ibid.*)

1453—JOHN GLOVER, vicarius de Cateryke, was admitted in this year to the Guild of Corpus Christi at York.

1525—HENRY LACITER, Vic' de Kateryce, occurs in the return made to Cardinal Wolsey in this year. The clear value of the living is stated to be £18.

1535—OSWALD METCALFE was vicar when the Valor Ecclesiasticus was compiled 1535. Mansion with glebe worth 10*s*. Tithes of hay, 20*s*.; of lambs, calves, and wool, £21; small and private tithes, £6. The reprizes consist of Synodals, 8*s*.; procurations,[2] 6*s*. 8*d*.; an annual pension

[1] *Plantagenet Harrison*, p. 47.

[2] These terms are defined by Mr. S. J. Chadwick, F.S.A., in his "Notes on Dewsbury Church" (*Yorks. Archæological Journal*, vol. xx, p. 388*n*). "Synodal" is a tribute supposed to be made by the clergy at the Easter visitation, to the bishop or archdeacon, but now more frequently paid by the churchwardens. It is styled synodal because it used to be given *in Synodo*. "Procurations" are certain yearly payments by parish priests to the bishop or archdeacon *ratione Visitationis*. They were anciently paid in necessary victuals for the visitor and his attendants, but afterwards turned into money. Complaints were often made of the excessive charges of the procurations, which were prohibited by several councils and bulls. In a bull of Pope Clement IV, it is said that the Archdeacon of Richmond, when visiting his archdeaconry, travelled with 103 horses, 21 dogs, and 3 hawks, to the great oppression of the religious houses, and others,

to the monastery of the B. Mary at York, 13*s.* 4*d.*; and a pension to the prior of St. Martin's juxta Richmond, 40*s.* Clear value, £25 2*s.* Oswald Metcalfe was also rector of Wensley, and resigned both preferments in 1542 or 1543. (*Chester Dioc. Rec.*)

1542—Christopher Jeffrayson, instituted 24 April, 1542, on the presentation of Christopher Metcalfe, patron for this turn by grant from William, late abbot of St. Mary's. He is probably identical with the cleric of this name, who belonged to the priory of the Grey Friars at Richmond, and who was one of the signatories to the surrender of the house 19 January, 1539. He was still vicar of Catterick at the Visitations of 1548, 1554, and 1562. (*Ibid.*; 8 *Dep. Keeper Pub. Rec.*, p. 38; *Y.A.J.*, xiv, 411*n.*)

The next vicar appears to have been a Mr. Hutton, for Bishop Grindall wrote to Sir William Cecil, 8 September, 1568, requesting a caveat against presentation to the vicarage of Catterick, void by the death of Mr. Hutton.[1] Whitaker gives Thomas West, instituted 24 May, 1568; but that does not seem correct.

1569—Gregory Scott, instituted 21 July, 1569. (*Chester Dioc. Rec.*)

1576—Thomas Scott, 'preacher of the Word of God,' presented by Queen Elizabeth, and instituted 19 July, 1576. (*Ibid.*)

1591—John Christian, instituted 14 July, 1591. Resigned 1594. (*Ibid.*)

1594—Henry Thurscross. Of Magdalen College, Cambs.; B.A., 1587; M.A., 1590. Presented by Queen Elizabeth 17 Dec., 1594. (*Cal. State Papers.*) Resigned 1602, and was thereafter rector of Winston, co. Durham, 1602; canon of York, 1608; rector of Langton, 1611; Stokesley, 1615; vicar of Kirkby Moorside, 1619; and archdeacon of Cleveland, 1619–1635.

1603—Richard Faucett, instituted 25 November, 1603. In February, 1620, the parishioners in Bolton-on-Swale petitioned Secretary Calvert, Knight of the Shire for Yorkshire, to obtain for them, by the aid of Parliament, the separation of their rectory from that of Catterick. They relate the grievous spiritual destitution of their district, resulting from non-residence, and their ineffectual efforts to obtain redress.[2]

[1] *Calendar of State Papers*, 10 Eliz. [2] *Ibid.*, 18 James I.

1645—Michael Syddall, youngest son of William Syddall, baker, of Micklegate, York. Officiated also at Kirklington, 1644–49. Founded a free school and hospital at Catterick, where he died, and was buried 8 January, 1658, aged 44. Will, 3 January, 1658. To be buried in the great chancel or quire of Cattericke, and grave to be covered with a large blew stone. Margaret Syddall, his mother, and Elina, his wife, are mentioned, together with numerous cousins. The following hexameter occurs upon his monument in the chancel :—

> En tibi Syddalii, Lector, lachrymabile bustum,
> Qui breviter dicam concio viva fuit
> Is decies quinos nondum numeraverat annos
> Cum tulit (Ah Animam) Ptysis iniqua suam.[1]

(*M.I.* in chancel ; *Life of Thornton*, p. 58 ; Will printed in *Wandesfords of Kirklington*, p. 289.)

1660—Charles Anthony, presented by the King, and instituted 19 September, 1660. Died 1685, aged 84, and was buried 25 June, as recorded upon a mural tablet in the chancel, to which is added *quicunque obliteravit judicium Dei ferat*—whoever defaces it may he bear the judgment of God. He gave a chalice to the church in 1681.

1685—Robert Collingwood, instituted 3 August, 1685. Buried at Catterick, 13 January, 1690–1.

1691—William Iveson. Of St. John's College, Cambs.; B.A., 1679 ; M.A., 1683. Instituted 6 March, 1690–1. Buried at Catterick, 29 June, 1722.

1722—Hon. John Wandesford, younger son of Christopher, Lord Castlecomer, instituted 19 October, 1722 ; previously, since 1717, rector of Kirklington, which he continued to hold in conjunction until his death in March, 1747–8. Buried at Kirklington.

1748—Jeremiah Harrison, son of Christopher Harrison, of Ripon. Matriculated Christ's Church, Oxford, 7 March, 1722, æt. 15. Instituted 3 August, 1748. Died 1763.

1763—Theophilus Lindsey, previously rector of Kirkby Wiske 1752–55, instituted here 18 November, 1763, very shortly after which date he assembled the children of Catterick

[1] Behold, O reader, the sad monument of Syddal, who, to speak briefly, was a living sermon. He had not yet attained the age of 50 years when (alas the soul) a malignant consumption bore it away. The lines were not improbably written by Richard Braithwaite, who was a good Latin scholar, and survived his friend, Mr. Syddall, fifteen years.

each Sunday afternoon, for catechising and instruction. This was fully ten years earlier than Robert Raikes, of Gloucester, who is generally regarded as the founder of Sunday schools. Having changed his views, he resigned the benefice in 1773, and became the first minister of Essex Street Chapel, Strand, and the founder of modern Unitarianism. It is recorded in the parish register that "The Revd. Theophilus Lindsey, vicar of this place, voluntarily resigned (not through infirmities of age, but out of a principle of conscience) Nove. 28, 1773. A Christian, devout, learned, and ingenuous, and a great benefactor to ye place." He published *An Apology on resigning the Vicarage of Catterick, Yorkshire*; and a *Sequel* to the same, 1776, in which he gives an exposition of his views.

1774—Henry Chaytor, LL.D., second son of Henry Chaytor, of Croft, born 14 November, 1734. Fellow of Magdalen College, Cambs.; B.A., 1757; M.A., 1760; LL.D., 1767. Rector also of Croft; instituted here 16 March, 1774. Died 9 June, 1789, aged 55. Buried at Croft.

1790—John Wilson. Fellow and bursar of Trinity College, Cambs.; B.A., 1762; M.A., 1765. Since 1782 vicar of Gainford, which he held in conjunction until his death. Instituted 5 June, 1790. Died at Kendal, aged 52, and was buried 12 January, 1791.

1791—James Dalton, third son of Capt. John Dalton, of Slenningford, H.E.I.C.S., commandant of Trichinopoly, etc.; born 14 November, 1764. Of Clare College, Cambs.; B.A., 1787; M.A., 1790. Instituted 8 March, 1791. Resigned 1805, on which occasion he presented a salver to the church. Died 21 January, 1843.

1805—George Chamberlaine, instituted 12 December, 1805. Resigned 1809.

1809—Samuel Byam, D.D., son of Samuel Byam, of Milford Haven. Matriculated University College, Oxford, 24 Jan., 1788, æt. 18; B.A., 1791; M.A., 1794; B.D. and D.D., 1807. Instituted 8 March, 1809. Died at Brussels, 1816.

1816—Alexander John Scott, D.D. Of St. John's College, Cambs.; B.A., 1790; M.A., 1806. Previously a naval chaplain,

and deeply attached to Lord Nelson, whom he attended in his last moments on board the *Victory*. "What will you think of me, who detest this victory?" he wrote to his uncle, Admiral Scott, after Trafalgar, "it has deprived me of my beloved and adored friend." The son of Robert Scott, formerly a lieutenant in the Royal Navy, the future vicar of Catterick, was born 23 July, and baptized at St. Mary's, Rotherhithe, 11 Aug., 1768. His naval services under Nelson, to whom he acted as private secretary and interpreter, as well as in the capacity of chaplain, are recorded in *Recollections of his life*, 8vo, 1842; and he was distinguished in Lord Nelson's will by a legacy of £200, bequeathed "to my friend, the Reverend Alexander Scott." Quitting the navy in 1805, the University of Cambridge, shortly thereafter, conferred upon him the degree of D.D., by royal mandate; and he at this time held the vicarage of Southminster and Burnham, in Essex. In June, 1816, the Prince Regent offered him the Crown living of Catterick, on the recommendation of Lord Liverpool, to whom and to Mr. Pitt his services were well known; and he was made king's chaplain in the following November. He died 24 July, 1840, aged 72, and was buried at Ecclesfield. Dr. Scott had married, 9 July, 1807, Mary Frances Ryder, who survived only four years, dying 20 September, 1811, on her twenty-sixth birthday. His daughter Margaret, in 1839, became the wife of the Rev. Alfred Gatty, D.D., vicar of Ecclesfield, and was author of *Parables from Nature*, and many other works.

1841—John Croft, son of George Croft, of Richmond, flaxdresser. Scholar of Trinity College, Cambs.; B.A. (11th Wrangler), 1814; Fellow of Christ's College, Cambs., 1816; M.A., 1817. Ordained, 1818; Senior Proctor, 1820. Buried at Catterick, 18 January, 1869, aged 77.

1869—Richard Garde. Buried at Catterick, 27 September, 1890, aged 79.

1891—John H. Evans. Died September, 1902, and was buried at Middleton Tyas.

1903—William Kerr Smith, instituted and inducted 25 April, 1903.

CONTRACT FOR BUILDING CATTERICK CHURCH, 18 APRIL, 1412.

ENDE'TUR ECCLESIE DE CATRIK.[1]

THIS endentor made atte Burgh the aghtende day of the Moneth of Aprill the yere of Kenge Herry ferth after the conquest of Ingland thrittende betwix dame Katerine of Burgh somtyme the wife of John Burgh William of Burgh the sonne of the forsaide John and dame Katerine of the ta partie. And Richarde of Cracall mason on the tothir partie bereth witnes that the forsaid Richarde takes full charge for to make the Kirke of Katrik newe als werkemanschippe and masoncrafte will and that the forsaide Richard sall fynde alle the laboreres and servys pertenand to the Kirke makinge. And that the forsaide Richarde sall take downe and ridde of the stane werke of the alde Kirke of Katrik after the tymber be tane downe. And he sall cary and bere alle the stane warke of the alde Kirke to the place whare the newe Kirke sall be made. And also forsaide Richarde sall take the grounde and ridde the grounde whare the newe Kirke sall be made. And the forsaide Richarde sall gette or garre gette att the quarell atte his awen coste alle the stuffe of the stane that misters[2] more for the makyng of the Kirke of Katrik than that stuffe that is found within the Kirke yerde beforsaide. And also the forsaide Richarde byndes hym be this endentor that he sall make the Kirke and the quere of Katrik newe als werkemanschippe and masoncraft will that is to say the quere sall be of lenght within with the thiknes of bath walles fifti fote. And it sall of breede w^t^in that is to say within the walles twa and twenty fote. And the forsaide Richarde sall make a wyndowe in the gauill[3] of fife lightes accordaunt to the hight of the kirke couenabely made be werkemanschippe and mason crafte. And he sall make apon the cornere of the southe side of the same windowe a franche botras[4] rising vnto

[1] Unlike so many documents from time to time "discovered" from the charter chest or muniment chamber where they have lain unregarded for centuries, the contract for the rebuilding of Catterick Church has never been lost sight of by antiquaries. It was known to Leland in 1535, and to Dodsworth in 1622. A magazine, called the *Northern Star*, printed it, though imperfectly, in 1818, and it was next noticed in Whitaker's *Richmondshire*, 1822. The only accurate copy of it, however, is that published (with useful annotations) by the Rev. James Raine in 1834. As the last is now a very rare book, it is felt that a new transcript may be profitably given. The above is copied from the original manuscript in the possession of Sir John Lawson, Bart., and has been collated with Mr. Raine's text.

[2] Lacks.

[3] Gable.

[4] *Franche*=free, and the term is most frequently applied in the text to buttresses at corners, which thus occupy a free and

the tabill y^t^ sall bere the aloring.[1] And he sall make a wyndowe of twa lightes atte the awter ende couenably made be werkmanschippe and mason crafte and a botras risyng vnto the tabill als it is before saide. And he sall make a wyndowe on the same side of twa lightes and a botras acordaunt thareto on the same side. And the forsaide Richarde sall make then a quere dore on wheder side of the botras that it will best be and a windowe of twa lightes anense the deskes. And on the cornere of the northest ende of the forsaide quere he sall make a franche botras acordaunt to the hight before saide. And the forsaide Richarde sall putte oute tusses for the makyng of a Reuestery. And he sall make a dore on the same side for a Reuestery and a botras acordaunt to the hight beforsaide. And the forsaide Richarde sall sette a wyndowe of thre lightes anens the deskes the whilke standes nowe in the old quere on the southe side. The hight of the walles of the quere beforesaide sall be aboue the grounde twenty fote with an aluryng abowne that is to say with a course of aschelere and a course of creste. And also the forsaide Richarde sall make with in the quere a hegh awter ioynand on the wyndowe in the gauill with thre greses[2] acordaunt thare to the largest grese begynnyng atte the Reuestery dore with thre Prismatories[3] couenably made be mason crafte within the same quere. And the forsaide Ric' sall make the body of the Kirke acordaunt of widenes betwene the pilers to the quere and the lenght of the body of the Kirke sall be of thre score fote and tenne with the thicknes of the west walle. And at aither side foure arches with twa eles acordaunt to the lenght of the body. And aither ele sall be made of breede of elleuen fote within the walle. And the forsaide Richarde sall make a windowe in the southe ele, that is to say in the este ende of thre lightes accordaunt to the hight of the ele, with a franche botras risand vnto the tabill couenably made be mason crafte And a wyndowe of twa lightes atte the awter ende apon the southe side with a botras dyand vnder the tabil. And then a wyndowe of twa lightes with a botras and a dore. And also the forsaide Richarde sall make a windowe of twa lightes with a franche botras in the southewest cornere acordaunt to the botras be foresaide. And he sall make a windowe of a lighte in the west end of the same

isolated position. But its significance is not restricted to "set diagonally," for the buttress on the north wall is described as "a franche botras atte the mydwarde of the elyng."

[1] Parapet. "Upon the alurs of the castles the ladies then stood." (*Robert of Gloucester.*)

[2] Steps.

[3] Probably a mistake for "presbyteries," signifying the three seats for the priests, on the south wall. There does not seem to be any ancient authority for *sedilia*.

ele. And the ele sall be alourde acordant to the quere with an awter and a lauatory[1] acordaunt in the este ende. And also the forsaide Richarde sall take the wyndowe that standes now in the north side of the alde Kirke and sette it in the este side of the north ele ouer the awter with a franche botras on the cornere dyand vnder the tabill. And the forsaide Richarde sall make a window of twa lightes atte the awter ende with a franche botras atte the mydwarde of the elyng and a dore and a botras on the north west cornere. And also the forsaide Richarde sall make a windowe of a lighte in the west ende of the same ele and a awter in the same ele and a lauatory acordaunt thareto, the ele alurde acordaunt to the tother. The heght of the walles of aither ele vnder the tabill abouen the grounde sall be made of sextene fote hight. And the forsaide Richarde sall make the pilers with the arches and the clerestory of the hight of sax and twenty fote abouen erth vnder the tabill. And also forsaide Richarde sall schote out tusses in the west ende for makyng of a stepill. And also forsaide Richarde sall make tablyng of the endes of the forsaide Kirke of a Katrik with seueronne[2] tabill. And also the forsaide Richarde bindes hym and his executors and assingnes be this endentor that the Kirk of Katrik beforsaide and neunde[3] sall be made suficiauntly and acordaunt to the couenauntez beforsaide fra the fest of seint Johñ of Baptist next folowand after the makyng of thes endentors safand the aloryngs vnto the same fest of seint Johñ of baptist be thre yere next folouande after that and fully fullfilled bot if sodayne were or pestilence[4] make it the whilke may be resonabill excusacōn for the forsaide Richarde. And forsaide dame Katerine and William sall cari alle the stane that misters ouer the stuffe more then is fon in the alde Kirke and in the Kirke yerde atte thare awen coste. And also the forsaide dame Katerine and William sall finde lyme and sande and water and scaffaldyng and Synetres[5] be houely[6] to the same Kirke atte thaire awen coste. And when the Kirke of Katrik beforesaide is fully made and endid the forsaide dame Katerine and William sall hafe alle the scafaldyng and Synetres vnto thaire owen vse. And the forsaide dame Katerine and William bindes thame be thes endentors their executoures and assignes for to pay vnto the forsaide Richarde and his assignes for the makyng of the forsaide

[1] Piscina.

[2] Overhanging. Fr. *soronde* = part of a roof which projects.

[3] Named.

[4] except if sudden war or pestilence.

[5] Centres.

[6] behovely = fitting.

Kirke of Katrik newe als it is rehersede and beforesaide within the terme of thre yere eght score of markes. And if the Kirke be endid atte the terme before neuende the forsaide dame Katerine and William sall gif vnto the forsaide Richarde tenne markes of mone and a gowne of William werings to his reward. And also the forsaide Richarde byndes hym bi this endentourez that the quere of the Kirke of Catrik sall be made newe fra the ffeste of seynt John of baptist next folowande after the makyng of thes endentoures vnto the same ffeste of seynt John of baptist next folowand als be a yere. And also the forsaide Richarde byndes hym be thes endentors that he sall make the aloryng of the Kirke of Katrik new be mysomer next folowand after the ffest of seynt John of baptist before neuend that the forsaide Kirk of Katrik sall be fully made and endid and that alle thes couenaunte beforesaidez and neuende sall wele and trewly be fullfyld and done that forsaide Richarde falles for to do be any mason crafte or any other thyng before neuende the forsaide Richarde byndes hym his heires and his executourez vnto the forsaide dame Katerine and William thaire heires and thaire executoures in fourty poundes of gude and lawfull mone of Ingland. And that all the couenauntez beforsaide and neuende sall wele and trewly be done and fullfilde of the forsaide dame Kateryn and William behalfe that tham falles forto do the forsaide dame Katerine and William byndys thame theire heires theire executoures vnto the forsaide Richarde in fourty poundez of mone be thes endentoures Writyn atte Burgh the day and the yere beforesaide.

Chapter III.

SAINT MARY, HORNBY.

The parish church of Hornby, overshadowed as it is by the ivy mantled walls of the extensive ancient castle, is of extreme and unusual interest. It lies in the lower part of beautiful Wensleydale, six miles south-east of Richmond, and five from the quaint old market town of Bedale.

The church consists of a clerestoried nave with north and south aisles, a chancel with a spacious chapel on its southern side, and a western tower; and it embodies work of no fewer than four distinct periods of English mediæval architecture.

The three lower stages of the tower constitute the oldest remaining portion of the fabric, and these must be placed very early in the Norman period, not after 1100. The ground stage has flat pilaster buttresses enclosing its western angles, and portions of two similar buttresses of shallow projection appear at the eastern angles; but these are almost obscured by later work. A chamfered plinth is carried all round the base of the walls and buttresses. In the west face is a square-headed doorway without any arch ornament. It has a large and deep lintel, the upper edge of which is slightly higher in the centre than at the ends, and above this is placed a semi-circular relieving arch, formed of ten stones, the tympanum being filled with rubble work composed partly of boulders, similar to the material of the walls generally. The windows to the north and south of this stage are modern. The next stage is marked by a weathering, and at this point the buttresses die into the wall. Although we have used the term buttresses, these projections really amount to no more than a slight thickening of the wall, to the extent of $7\frac{1}{2}$ inches, for a distance of four feet each way from the angles. A small round-headed window appears on the south, the jambs of which consist of single upright stones, whilst the head is similarly worked out of one stone. The third stage is the belfry stage, of the Norman period, and has on all its four sides double openings, divided by mid-wall shafts. These have plain bases and heavy cushion capitals carrying through imposts; and the openings are covered by semi-circular heads, each

worked out of one stone. They are similar in general treatment to those at Masham, though earlier in date; but they closely resemble the belfry openings in the early Norman tower of Jarrow-on-Tyne, which was erected after the arrival there of the Mercian monks in 1075, subsequent to the Danish wars. The tower of Hornby has been mistakenly attributed to an earlier period; but there can be no question whatever that it is of post-Conquest date, though carrying on the earlier tradition. The buttressed angles and the substance of the walls, which are about three feet in thickness, forbid the suggestion that the work is pre-Norman. Indeed, Professor Baldwin Brown quotes the tower of Hornby as a proof that this form of double belfry-opening, divided by a shaft, continued into post-Conquest times.[1] The tower measures 11 ft. 9 in. × 11 ft. 6 in. internally, and it opens to the nave by a tall semi-circular arch, which has plain jambs and archivolt springing from an impost carried across the reveals, but not returned on either wall face. The arch and jambs are square-edged, and the quoins only are of worked stone, the intervening space being plastered. The impost is chamfered on its lower side, and with the intervening groove above, which is characteristic of Early Norman work. The tower arch is an example of what Prof. Baldwin Brown shows to be the Norman technique of a plain arch as distinct from that of one of Saxon character, as proved by comparative illustrations.[2]

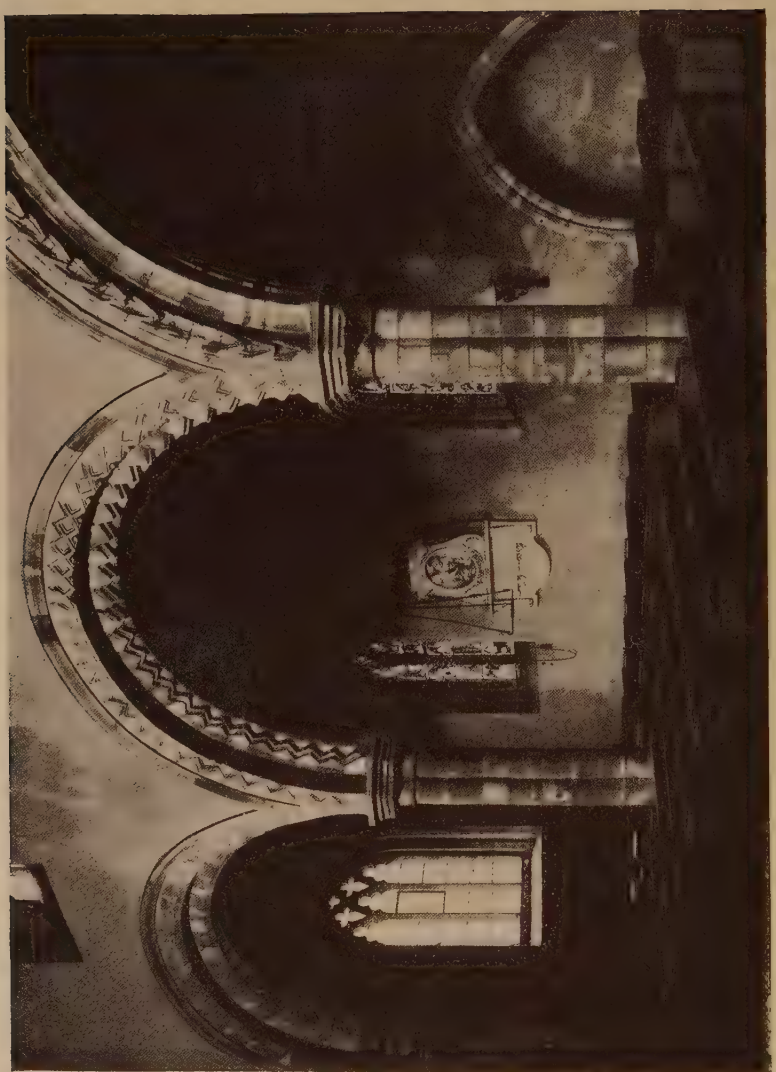
It is probable that this tower was added, towards the close of the Eleventh century, to a pre-Conquest church of narrow dimensions.[3] After an interval of about a hundred years, the present nave and chancel were built, an aisle, which was narrower than the present one, being added on the north side. The arcade is of three bays, each one of which differs from the other two—a form of treatment frequently met with, and which may be considered characteristic of the end of the Twelfth century. The isolated piers consist of clusters of four semi-circular shafts; but the responds have in each case a

[1] *Arts in Early England*, ii, 287.

[2] *Ibid.*, ii, 96. Figs. 46 and 47.

[3] Mr. Micklethwaite has laid it down that a western tower, however early in character, is invariably, or almost invariably, an addition to a previously existing church (*Archæol. Journal*, xxxvii, 369); and such was doubtless the case here, because the two eastern buttresses have been partially enclosed by the erection of the present nave. A western tower was a luxury, and such embellishments are rare in this district before the Fifteenth century. At Masham indeed a twelfth century tower occurs, and a very fine fourteenth century example at Bedale. Of the churches dealt with in this volume, however, Burneston, Catterick, Kirkby Wiske, Kirklington, and Tanfield, all have fifteenth century towers, and that of Pickhill is still later.

To face page 43.



HORNBY—NORTH ARCADE, *c.* 1190. (LOOKING NORTH-WEST.) [*G. W. Thornton, phot.*

large pointed shaft, flanked by smaller shafts of the same form, engaged in square recesses. The bases of both piers and responds are of unusual height. The lowest member is a perfectly plain square pedestal twelve inches high; the next an octagonal plinth nine inches high, moulded on its upper angle with a quirked roll. The upper member is a slightly smaller octagon, five inches in height, and capped by the twelfth century "attic" base, with a very flat and wide-spreading torus, of elliptical section. The capitals are all of them interesting examples of the water-leaf, characteristic of this transitional period, and very similar to those in the Galilee chapel at Durham. They carry moulded abaci, octagonal on plan, having a flat upper-face, a quirked hollow and a roll. The arches, which are of the semi-circular form, are of two orders, surmounted by a hood-mould on the nave side only. The western arch is of two orders, plain chamfered, but in the inner order the chamfer is stopped immediately above the capitals—a Burgundian Cistercian feature. The two eastern arches are extremely interesting examples of the development of ornament at this period. The one next to the chancel has its outer order decorated with an unusual arrangement of acutely-pointed chevrons projecting from the arch. These chevrons all point one way, and the points stand out so boldly from the wall that many of them have been broken off. The soffit order of this arch consists of pointed rolls and hollows. The central arch of the arcade has two motives of decoration on its outer order. Beaded chevrons are worked all round its wall and soffit planes, but the treatment of the angle differs in the western portion of the arch from the treatment of the same angle on its eastern side. Towards the west the chevrons meet against a bold projecting bead, whilst in the eastern portion of the arch a third series of chevrons occurs. These last are so disposed as to form lozenge-shaped spaces with the chevrons on the wall and soffit faces; and in the voids of the middle row of lozenges pellets are worked. The inner order of this arch displays a roll set between two chevrons.

An interesting comparison is afforded by the detail of this arcade and that of the north arcade in the neighbouring church of Patrick Brompton, which is of about the same date. The arches there are, indeed, of the pointed form, but it is a popular mistake to suppose that round-headed arches are always "Norman" work, or are necessarily earlier than those which are

pointed. The expression here is just as truly "Gothic" as at Patrick Brompton: the detail at Hornby is, in fact, rather the more advanced of the two. Whatever the origin of the pointed arch may have been, there can be no doubt that it was extensively employed, for the main arches of construction, by the monks of the Cistercian Order, whose home was in Burgundy, long before its general adoption in Normandy or England. They made it the structural motive at Fountains *c.* 1145, at Kirkstall *c.* 1152, and at Roche *c.* 1165; although in churches outside this influence, and continuing the Anglo-Norman tradition, semi-circular arches continued to be used right on till 1200, and even later.

At the same period that the north arcade was constructed (1180 or 1190) the present chancel was built, but it has been much altered, and the chief original features remaining are a north door, opening into the vestry, and two windows in the south wall. The vestry door has a bold continuous roll-moulding to its jambs and semi-circular arch. Well-cut banker marks in the form of arrowheads appear on both jambs. The windows on the south of the chancel have plain rolls internally, at the angles, carried over the arches, similar to those at Houghton-le-Spring and the chapel of Sherburn Hospital, in the county of Durham. Externally, the windows are treated in a manner quite characteristic of the period, the opening being set in an inner plane, recessed from the wall face. They have plainly chamfered outer arches with moulded hoods, the same mould being carried along the south and east elevations in the form of a string-course, breaking around each buttress. The chancel has a plinth with two set-offs, surmounted by a bead-mould. The buttresses are of pilaster form, and those at the east end enclose the angles. Beneath the windows is a moulded string-course, which passes over the buttresses.

A five-light window, with "Perpendicular" tracery, was, at a later period, inserted in the east wall, doubtless to afford more light to the chancel; and, according to Sir Stephen Glynne, who visited the church in 1869, the chancel had then a flat modern ceiling. "The chancel arch," he adds, "is nearly round, on octagonal shafts, and has a debased look."[1]

Mr. Pearson's restoration, in 1877, brought the chancel back to something more like its original appearance. Yet we 'venture

[1] Our illustration of the church at this period is produced from an excellent photograph, kindly supplied by Mrs. Boultbee.

SAINT MARY, KIRNBY, IN 1870.

to think' that it would have been better to have let the fifteenth century window remain. It is not necessary that a church should be all of one period or all in one style. Rather, its very charm consists in that composite character which expresses the ideals and aspirations of many successive generations, and forms for us a sermon in stone upon the continuity of the Church's history.[1]

At this restoration, in 1877, three semi-circular-headed windows were constructed in the east wall, and a rose window placed above. The last is divided into seven compartments by a like number of capitalled shafts which spring radially from an inner circle; and the segments are trefoiled in the heads. This resembles a circular window at Barfreston, Kent, *c.* 1180, and is not unlike the rose window at Beverley Minster, *c.* 1220.

The next alteration was the widening of the north aisle, and this took place scarcely much later than the year 1300, and possibly a few years earlier. The rubble walling at the west end indicates the width of the original aisle, as distinguished from that of the extension. The reconstruction of the aisle seems to have been the work of one local family, for all the details connected with it are consistent and contemporaneous. It is lighted by three windows to the north and one each at the east and west ends. The former are of two narrow lights, with acutely-pointed trefoiled heads with quatrefoils above, and the rear-arches have double chamfers. The latter are of three lights, the intersections producing three cusped eyes in the heads. A monumental recess towards the east end of the wall is enclosed within a plain pointed arch of two chamfered orders, of the same section as the window arches. Immediately to the east of this is a niche, probably for containing an image. This has an ogee and cusped head, and it may possibly be an addition at a rather later period than that of the aisle wall. Further east again is a square-headed aumbrey, and immediately

[1] "Here a window or a door was inserted, or a wall or an arcade raised higher, nearly always for a good reason, and to the improvement of the building both in appearance and historic interest. It requires no great skill to discover that a fifteenth century window in a thirteenth century wall is an 'innovation on the original design,' or to devise another window having a specious resemblance to what may have been there before. But the man who put that fifteenth century window there knew far better what he was doing than he who would now take it away. And those who can see and understand more in our old architecture than the profile of a moulding or the twisting of a tracery bar, know that it helps to give life and human interest to the building, and cannot find language strong enough to condemn the mischievous folly which would deprive them of it." (*The Growth of English Parish Churches*, by J.T. Micklethwaite, F.S.A.)

to the right of the east window of the aisle is a piscina recess with trefoiled head.

The whole of the rest of the work, embracing the erection of the south aisle with its eastern chapel, the addition of the clerestory to the nave and the upper stage of the tower, may be consigned to the Fifteenth century. But the aisle was constructed at the commencement of the century; the other features towards its close. The original contract for building the south aisle exists, and is printed in full at the end of this account of the church. The bargain is made between John Conyers of Hornby and Richard, mason at Newton, in Patrick Brompton parish, 28 January, 1409–10. The aisle was to be as full broad as the already-existing north aisle, with two whole pillars and two half pillars. A convenient window of three lights is specified for the east end, with two two-light windows on the south side, and a convenient window of one light at the west end. The materials of stone, lime, and timber would doubtless be provided, as well as lead for the roof and the carriage thereof, which Conyers undertook to supply; and the contractor was to have 51½ marks, or £34 6*s.* 8*d.*, for his labour. John Conyers was educated in the household of Richard, Lord Scrope of Bolton, who bestowed upon him, in marriage, the hand of Margaret, daughter and sole heir of Anthony St. Quintin, of Hornby.

'Richard, mason of Newton,' is, without doubt, the same man who, in 1412, covenanted with Dame Katherine de Burgh for the building of Catterick Church, though in the latter contract he is designed Richard of Cracall, mason.[1] The piers and responds are plain octagons, with caps and bases of simple character, and the arches, of two-moulded orders, are acutely-pointed with but slight curve, exactly similar to those at Catterick. Another peculiarity common to both churches is the single light at the west end of the aisle. This has plainly-moulded jambs and an ogival cusped head worked out of one stone. The two windows in the south wall are each of two lights, with Perpendicular tracery above. It is singular that no provision is made in the contract for a door, but there is no reason to doubt that the existing south doorway is contemporary with the rest of the work. It is of two orders, with continuous mouldings and a hood on its exterior face. Towards the eastern

[1] Newton-le-Willows and Crakehall are adjoining townships. In his monograph on Catterick Church, the Rev. James Raine speaks of the contractor as Mr. Cracall, and the editor of the fourth volume of *Test. Ebor.* treats him as Mr. Mason! The similarity of Richard's work in the two churches is sufficient to establish his identity, apart from the terms and even the orthography of the contracts.

end of the aisle wall a piscina is inserted in the wall beneath an ogee-headed and cusped recess, indicating the position of an altar, and this aisle became the chapel of the Conyers family as the north aisle was that of the Mountfords, lords of Hackforth.

By a will, which he made at Hornby, 13 January, 1494, William Conyers devised certain lands for two priests, and directed that all such statutes as his grandfather, Sir John Conyers, and his great grandfather, Christopher Conyers, did found should be kept.[1]

The next building epoch was about 1480, or shortly thereafter; the tower now received its belfry stage, and the nave its clerestory. There are flat-headed openings on all four sides of the belfry, having two cusped lights with four lesser lights, uncusped, in the heads. A corbel table, by which the wall is capped, consists of a series of mask-heads, and carries an embattled parapet, at the angles of which modern pinnacles are set. The clerestory has also flat-headed windows, three on each side, corresponding to the bays beneath; but the two most easterly windows, north and south, are of three lights each, the rest have two lights only. All are of the ogee form, and with trefoiled heads.

At the same period that the clerestory and belfry were constructed, a further addition was made to the church by an eastward extension of the south aisle, forming a chapel on the south side of the chancel. This and the clerestory are parts of one consistent work, and both are carried out with squared stone procured from the same quarry which furnished the material for the chancel 300 years before. The rest of the building is composed mainly of cobbles and rubble.

The arch opening from the chapel to the chancel differs materially from Richard's work of seventy years earlier. It is of two plain chamfered orders, and springs from semi-octagonal responds at either end, and it is also lower in the apex and of quite different centring from the arches of the pier arcade. No arch was inserted between the aisle and the chapel, but the east wall of the former was entirely removed and Richard's three-light window reset in the south wall of the chapel. The east window is of the same date as the walls of the chapel, and is of three ogival-headed lights with tracery of late character, the central part of which is divided by a transom. It would appear that a subsidence of the ground was feared either at

[1] *Test. Ebor.*, iii, 291.

the time when the chapel was erected, or at some subsequent period, for two very large buttresses have been constructed at the south-east angle, and a third of equal dimensions built against the former aisle wall near to where the two sections of the work join.

The chapel is fenced from both chancel and aisle by a parclose screen of late fifteenth century character, enriched with carving, and with painted panels, which are both curious and rare.

Roger Dodsworth, who visited the church in 1622, says that the following inscription then existed in the 'South quyer Est window':

> Orate pro animabus Johannis Conyers militis et Domine Margerie uxoris sue filie et unius heredum Philippi nuper Domini Darcy et De Menell.

The Sir John Conyers here commemorated was elected a K.G. in the time of Richard III, and he died 14 March, 1489–90.[1]

Dr. Whitaker suggests that he was the founder of what is now known as the Holdernesse Chapel. It is clear, however, that the Mountfords of Hackforth had also much to do with the foundation, for amongst the Chantry Surveys prepared in 1548 is one for the chaunterye of our Lady in the Church of Hornbye, which is stated to be of the foundation of Thomas Mountford in 1489. This chantry was almost certainly associated with the south chapel, as that of St. Cuthbert was situated in the north aisle. So late as the Restoration it was still called the Hackforth chancel, although controlled by the noble family of the castle.

1662, March 31.—The Rt. Hon. Conyers, Lord D'Arcy and Conyers, gave leave that the servants of Capt. Henry Harrison, of Holtby, and his nephew should sit in one of the seats behind the Ainderby seats in the Hackforth Chancel, during the pleasure of the said Lord D'Arcy and no longer.[2]

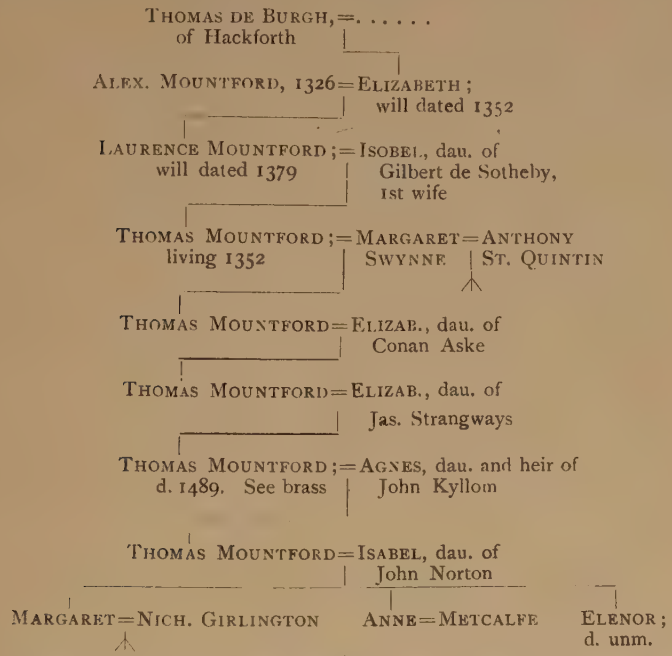
The great families connected with the parish were the St. Quintins, Conyers, D'Arcys, and Osbornes, successively Lords of Hornby; and the De Burghs and Mountfords successively Lords of Hackforth. The burial-place of the Conyers in the Fifteenth century was probably the south aisle, and the De Burghs and Mountfords appear to have been buried at the east end of the north aisle. On 16 March, 1672, Lord D'Arcy granted to Mrs. Robinson and her family "the right to sit in the pew behind the pulpit, over the Mountford tombs."[3]

[1] *Test. Ebor.*, iii, 289.

[2] Parish Registers.

[3] *Ibid.*

As no authentic pedigree of the Mountford family has appeared, the following may be useful:


Thomas de Burgh, =. . . . . of Hackforth
Alex. Mountford, 1326 = Elizabeth; will dated 1352
Laurence Mountford; = Isobel., dau. of Gilbert de Sotheby, 1st wife
will dated 1379
Thomas Mountford; = Margaret = Anthony
living 1352
Swynne
St. Quintin
Thomas Mountford = Elizab., dau. of Conan Aske
Thomas Mountford = Elizab., dau. of Jas. Strangways
Thomas Mountford; = Agnes, dau. and heir of John Kyllom
d. 1489. See brass
Thomas Mountford = Isabel, dau. of John Norton
Margaret = Nich. Girlington
Anne = Metcalfe
Elenor; d. unm.

The church contains five effigies, and there is a sixth, much decayed, in the churchyard. The oldest, which are in a very perfect state of preservation, are undoubtedly those of a knight and his lady worked in rather fine-grained sandstone, and lying within a recess in the north aisle wall. There is no reason to think (as has been suggested) that these figures are not in their original position. The armour and costume is that of the closing years of the Thirteenth century, which agrees with the character of the arch beneath which they repose, as well as with all the details of the aisle. Dodsworth (1622) says: In the north quyer, in an arch, ther lyeth a knight crossleg'd, his shield on his arme, his wief by him; very antient, thought to be one Burgo antiently lord of Hackforth.[1] The knight reclines upon a flat slab, and the head, which is without cushions or support of any kind, is surmounted by a gable, trefoiled and cusped, and enriched with crockets and a finial of the hawthorn leaf. His feet rest upon a lion. The body is clad in complete mail, over which a long and sleeveless surcoat, divided down the front, extends almost to the ankles. It is gathered

[1] *Church Notes*, p. 232.

into slight folds by a buckled girdle about the waist. The arms and legs are likewise covered with chain-mail, the gauntlets being unfingered, but with thumbs separate. Narrow straps surround the wrists, and the hands are elevated in the attitude of prayer. He wears prick-spurs, which, with their straps, are very perfect. A shield, but without cognizance, is on his left arm, suspended by a broad strap passing bendwise over the right shoulder; and on the same side of the person the sword is attached by a broad oblique belt round the thighs, the ends of which hang down. The head-cap and coif are in one piece of mail, with a narrow band round the brow.

The lady by his side is also placed without support to the head, but the feet rest upon a dog. The head-dress, which is the most distinctive feature in her attire, is executed with much skill, the wimple and coverchef being caught up to points on either side of the brow, so as to display the face in a triangular form. In this respect the figure may be said to be a parallel to that of Aveline, first Countess of Lancaster, in Westminster Abbey, 1273. Her long and ample mantle falls in graceful folds to below the feet, and for the most part envelops the person, disclosing only the tight-fitting sleeves, which are buttoned all the way up the forearm. The effigy is remarkable no less for the dignified simplicity of the costume than for the sweet expression of the countenance.

The figures of a knight and lady wrought in Derbyshire alabaster of the usual type have been removed from the tomb they once adorned, and are laid upon the floor of the south chapel. The former is portrayed in plate armour consisting of cuirass and taces, beneath which a skirt of mail shows at the loins. The shoulder-plates and elbow-pieces are articulated, and there are gussets of mail at the arm-pits; the thighs and legs are also clad in plate, but the latter are broken off at some distance below the knees. The hands are raised in the usual attitude, and the gauntlets, which always afford valuable evidence of the date of an effigy, have divided fingers with lozenge-shaped ornaments on the knuckles. Encircling the wrist is a small band of ornament, which is repeated on the edge of the cuff; and the gauntlets are so contrived that the inside of the gloved hand can be seen. The brassarts are fastened by two buckles on either arm, and upon these and the vambraces, as well as upon the defences of the lower limbs, an ornamental riband is chased. The head reclines on crossed cushions, the lower one tasselled and supported by angels on either side; and it is covered by an acutely-pointed bascinet from which the camail depends,

[*G. W. Thornton, phot.*

HORNBY—HEAD OF KNIGHT, *c.* 1425.

terminating in a straight edge across the chest. An orle, or wreath of berried laurel, encircles the bascinet, which is enriched by a border having strawberry-leaves above and feathers below, and by the motto: ℔ħ𝔰 𝔫𝔞ȝ𝔞𝔯𝔢 (Jesus of Nazareth), over the forehead. The inscription has been to some extent obliterated by rough usage, but there can be no doubt of the correctness of the reading.[1]

The knight has no jupon, but a horizontal belt of square paterae is worn low down upon the thighs. A misericorde and the cords by which it is attached to the wearer are well executed on the right hand; and the sword was worn upon the left side. The last has entirely disappeared, but the narrow belt which supported it, and which is decorated with square flowers, loosely encircles the body. There is no shield.

The figure of a lady, beside the effigy last described, is also executed in alabaster, and the costume belongs to the same period, namely the first half of the Fifteenth century. The arrangement of the cushions supporting the head is exactly similar to that in the knight's effigy, but the feet rest upon two dogs seated, and facing each other, with ruffs round their necks; but their heads are gone. She wears a long and ample garment, which falls in many folds clear from the neck and shoulders to below the feet, but the pointed toes of the slippers may be plainly distinguished beneath the dress. There is no girdle or gathering of any kind to mark the waist. The sleeves are tight-fitting to the wrists, and a rosary depends

[1] Attempts have been made to identify this inscription with the name of a John de Mawre, seneschal to the Earl of Richmond in 1285 (Longstaffe's *Richmondshire*, p. 58); or with John de la Marre, living in 1339 (Speight's *Romantic Richmondshire*, p. 158). Neither date, however, approaches anywhere near to the period of the armour, which is of post-Agincourt character. Also the bearing of a proper name is a thing unknown, whether upon actual helmets or monumental effigies, whereas the use of religious mottoes is frequent upon both. (See Hewitt's *Ancient Armour*, ed. 1876, p. 128; and Stothard's *Effigies*.) A large number of parallels could be quoted. The following effigies have the single sign I H C on the bascinets: Wm. Phellip, Lord Bardolf, in Dennington Church (Stothard's *Effigies*, pl. 110); Ralph Nevill, Earl of Westmorland, died 1426, in Staindrop Church (*Ibid.*, pl. 89); and Sir Robert Hilton, died 1429, in Swine Church (*E. R. Antiq. Soc. Trans.*, iv, xxii). Another effigy in Swine Church, of the early part of the fifteenth century, bears the inscription, IHC NAZAR (*Ibid.*, iv, xxiii); and in each of the following cases the bascinet is inscribed IHS NAZAREN: Sir Thos. Wendesley, died 1403, in Bakewell Church; and an unknown effigy in Tideswell Church (Hewitt's *Ancient Armour*, iii, 417); a knight of the Marney family, *c.* 1400, at Layer Marney; Sir Fulk Pembrigge, 1409, at Tong, Salop; Ralph Green, 1419, at Lowick, Northants (*Antiquary*, xxv, 99); and the Wilcote effigy at Northleigh, Oxon. (Skelton's *Oxfordshire*). At Elford in Staffordshire, the motto AVE MARIA occurs in a similar position (*Hewitt*, iii, 417), and the bascinet of the Duke of Somerset at Wimborne Minster bears the words IESV MARCI (Gough's *Monuments*, ii, 131).

from the hands, which are raised in prayer. A cloak or mantle, with a small roll-back collar, falls over the elbows at the back of the wearer, so as not to cover any part of the front of the person. The head is shrouded with kerchef and wimple, crimped at the fringes.

These two figures have, of course, been removed from the position they originally occupied, as they are older than the chapel in which they now have a resting place. The figure of the knight is very similar in general treatment to that of Sir John Marmion, in Tanfield Church, who died in 1387; but the style of the armour is distinctly more advanced. We think these effigies are certainly not earlier than 1415, and may well be ten or twenty years later. They quite possibly represent the founder of the Conyers aisle, namely Sir John Conyers, who died in 1422, and Margaret, his wife, sole heiress of the St. Quintins of Hornby, who survived him.[1] That a monument of some kind to Sir John Conyers existed in the church is certain; for his son Christopher, by a will which he made on Wednesday next after St. Hilary, 1426, desires to be "buryed in the Kirk of Hornby beside my fader's toumbe, whose saule God assoyle."[2]

Also preserved in the chapel, though no longer *in situ*, is a sandstone effigy of a woman, which appears at some period to have been exposed to the action of the weather, and is much decayed. The head-dress and wimple seem to determine her sex; but for these the figure might be regarded as that of a priest or friar. The left hand holds on the breast a jewel, or some other object suspended by a cord round the neck, whilst the right hand is placed on the front of the person, over a plain girdle which encircles the waist. The folded skirt is short to the ankles, the feet showing beneath. Over the head is a crocketed canopy, of which a scallop shell on the left side of the head appears to form a part. It is not now possible to assume a date for this figure with any degree of certainty—perhaps about the middle of the Fourteenth century.

On the south side of the chapel is a handsome mural monument in the style of the renaissance, commemorating Elizabeth, one of the co-heiresses of John, Lord Conyers, and wife of Thomas Darcy, who died 6 June, 1572, aged 27.

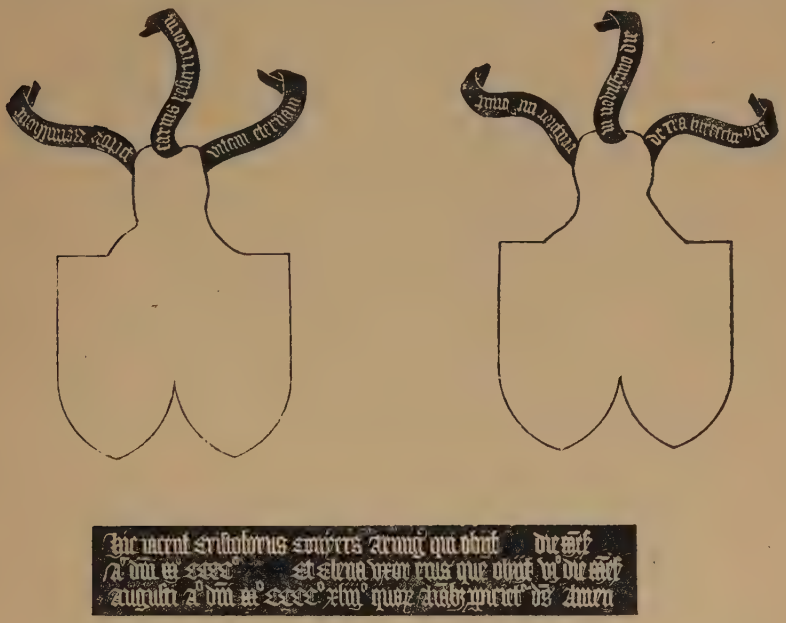
On the floor of the chapel are brasses to the memory of members of the Conyers and Mountford families, mounted on

[1] *Cal. Pat. Rolls*, 1 Henry VI. [2] *Test. Ebor.*, iii, 288*n*.

two large blue stones. The older brass commemorating Christopher Conyers and Ellen, his wife, if laid down after the death of the latter in 1443, cannot be in its original position. The inscription is very clear, and reads :

Hic iacent Christoforus Conyers Armig' qui obiit die me's' A° d'ni M°CCCC° Et Elena uxor eius que obiit vi° die me's' Augusti A° d'ni M°CCCC°xliij° quor' ai'abz p'piciet' d's Amen

The lost devices appear to have consisted of pairs of shields, and Mr. Mill Stephenson conjectures that there were hands holding



BRASS OF CHRISTOPHER CONYERS AND WIFE ELLEN.

(About one-ninth full size.)

hearts above. The scrolls, which issue from the hearts, contain words from the Creed and the Burial Office :

pcto'rz remissione'—carnis resurrecco'em—vitam eternam, and rede'ptor me'vivit—in novissimo die—de t'ra surrectur' su'.

According to the Visitation of 1563–4, Ellen was a daughter and co-heiress of —— Ryleston, and she was survived by her husband.

The brass of Thomas Mountford and Agnes, his wife, is also in a good state of preservation, excepting that the lower part of the

male effigy and three armorial shields[1] with four quatrefoils, which probably contained symbols of the Evangelists, are lost. Of the two full-length figures, Thomas is represented bare-headed and in armour. There is a collar of mail, but the figure is otherwise clad in complete plate armour, with large articulated pauldrons and elbow pieces. The hands, which are raised in prayer, have gauntlets with long pointed cuffs. The sword is suspended by a narrow belt, which passes loosely round the waist, and falls diagonally across the left leg, whilst the handle of a misericorde, or dagger, is just discernible on the right of the taces. The feet appear to have been supported by an animal of some kind.

Agnes, the wife, who was daughter and heiress of John de Kyllom, is attired in widow's costume, consisting of the veiled head-dress with barbe, kirtle, and mantle. The inscription reads :

Here lieth Thom's Mountford Esquier & Agnes his wyff which Thom's decessed ye xxth day of January the yere of oure lord God A M°CCCCLxxxix and the b yere of the Reygne of oure sou'aygne lord king herry the bii on whoos soulis ih'u haue m'cy

Beneath the inscription are the effigies of eight sons and seven daughters, arranged in groups according to sex. These are of great interest, and they agree in numbers and condition with the pedigree in *Flower's Visitation*, 1563. The sons are there said to be Thomas ; Henry, a priest ; John and John, died in infancy ; William ; Edmond, died young ; Christopher ; and George. The three who died young are figured small on the brass. Of the remaining five, the first, second, and fourth are portrayed in armour like the father, the last is Henry in academical costume, whilst the third, a civilian, has a large pouch attached to his girdle. The daughters, according to Flower, were Cecily ; Margaret, married to John Dodsworth ; Jane, married to Christopher Conyers ; Eleanor, married to William Tankard ; Ann, married to John Swale ; Margaret, married to Thomas Layton ; and Elizabeth, married first to Thomas Thornton, second to Peter Aykrig. The first five are dressed all alike, with butterfly head-dress ; the sixth is habited as a nun, and doubtless represents Cecily, the only unmarried one ; the last wears a different head-dress, and was, perhaps, a maiden when the brass was executed.

Another brass on the floor of the chapel commemorates Henry Harrison, youngest son of Sir Thos. Harrison, of Allerthorpe, kt.,

[1] Dodsworth (1622) says that one of the shields bore : Per pale, Crucily a lyon rampant [for MOUNTFORD], impaling Three cups covered [for KYLLOM] (*Church Notes*, p. 232).

HORNBY—THOMAS MOUNTFORD, 1489, AND WIFE AGNES.
(*About one-ninth full size.*)

by Margaret, daughter of Baron D'Arcy and Conyers, his wife. Henry married Elizabeth, only daughter and heiress of D'Arcy Conyers, of Holtby, Esq., by whom he had two sons and four daughters, and died in 1668, in his 35th year. For his pedigree, see under Burneston, at page 9. The brass was executed in the same year, and evidently by the same hand, as the brass of Eleanor Harrison in Burneston Church. The inscription is :

> *Henricus filius natu minor Thomæ Harrison de Allerthorpe Militis et Margaritæ filiæ hon*^{tissimi} *Baronis D'arcy et Conyers. Qui duxit in uxorem Elizabetham filliam unicam et Hæredem D'arcy Conyers Armig : de Holtby in hac P'rochiâ : Ex quâ genuit, et cui reliquit duos filios et quatuor fillias, et obiit* 35° *Anno ætatis suæ* 1668. *Quam transiens ætas, quam p'manens æternitas.*

When the Chantry Surveys were made in 1548, there were two chantries in this church, in honour of Saint Cuthbert, and of Our Lady. The former—the Chauntereye of Seynt Cuthberte in the Parysshe of Hornbye—was founded in 1332 by Thomas St. Quintin and Margaret, his wife, and Christina, widow of Robert of Hornby, who had licence from Edward III to alienate in mortmain a messuage and three tofts, six bovates of land, and three acres of meadow in Horneby and North Otryngton to endow a chantry in the church of the Blessed Mary of Horneby, that a chaplain may celebrate divine service there daily, for their souls and those of their ancestors, 9 November, 1332.[1] It is clear that this chantry must have been associated with the altar in the north aisle, for the south aisle and chapel were not then built. The niche for containing an image, in the north wall, appears to belong to this period rather than to that of the aisle itself. Christopher Becwyth was stipendiary in 1535, and was still so at the Dissolution.

The Chauntereye of our Ladye in the said church of Hornbye is stated to have been founded by Thomas Mountford in 1489, and, as we have already pointed out, the south chapel was doubtless devoted to the functions of this chantry. Anthony Smythe was Priest in 1548, being then 36 years of age, not learned nor meet to serve the cure, and not remaining in the parish.

It would appear that the older foundation, that of St. Cuthbert, was rehabilitated and further endowed some time before 1483, by Robert Pynkney, priest, and by Christopher Conyers, parson of Rudby. The will of the former is dated 7 August, 1489,

[1] *Patent Rolls*, 6 Edw. III, memb. 9 and 10.

and was proved 17 March following. It is a picturesque document. Robert Pynkney had been vicar of Kirkby Fleetham, but at the time of making his will was chantry-priest at Hornby. His body is to be buried in the parish church of Hornby, if it shall happen to him there to decease. He leaves five shillings to the vicar of Hornby to be prayed for in his beads ; to our Lady light, 11*s.*; to the three orders of Friars, to every one of them, 5*s.* to sing a trental[1] for him ; to the Prior of Mountgrace, 6*s.* 8*d.* For the repairing and upholding of the chantry of Saint Cuthbert, founded by the parson of Rudby and by him, in the foresaid parish church of Hornby, these parcels following, the which are at this time remaining in the said chantry : namely, one Messe-buke, one vestment of white bustian,[2] one corporax,[3] 3 altar cloths, one frontal, one steuened[4] cloth, and 2 linen cloths to be hung at the altar-cloth's ends. His part, that is to say, the one half of a new ' tabule ' standing upon the same altar. " Also to ye same my part of ye costes of making of one closet in tymber and warkmanshipe, besyd all other recknyngs abwte ye same, by ye vicarie of Horneby mad, as he will answer to God." Sir John Conyers, of Hornby, is nominated supervisor of this his last will.[5]

Richard Nicholson, of Hornby, by his will dated 23 July, proved 11 October, 1469, leaves to the fabric of the church of Hornby one goat aged 2 years, and to the light of the Blessed Mary in the same church one ewe.[6]

Of stained glass, in which the church was once wealthy, only a few specimens remain. The east window of the north or Hackforth aisle is both charming and rare, since the glass is contemporary, or nearly so, with the window and, indeed, with the whole aisle and chapel. The background of diamond-shaped quarries is of a greenish tint, with a leaf pattern running through it, traced in black. The design of the middle light is based upon the vine, that of the two outer lights represents the oak leaf with acorns. Each of the three lights has a panel in its central portion, exhibiting the figure of a saint. In the traceried head are shields of arms : Azure crucily a lion rampant argent ; and argent a lion rampant azure. Both

[1] Trentall = an office of thirty masses, said either all on one day, or on several days. (See *York Missal*, ii, 189, *Modus celebrandi trentale*.)

[2] *Bustian* = a cotton fabric, of foreign manufacture, used for certain church vestments, sometimes described as a species of fustian, but sometimes mentioned as distinct from it. (*New Eng. Dict.*)

[3] *Corporax* or corporal = a cloth, usually of linen, upon which the consecrated elements are placed during the celebration of mass, or with which they are covered. (*New Eng. Dict.*)

[4] Stevened or steyned = particoloured. Stained glass really means particoloured glass.

[5] *Test. Ebor.*, iv, 41.

[6] *Richmondshire Wills*, 5.

appear to be variations of the Mountford coat. In the eyelight of the most easterly of the windows in the north aisle wall is an armorial shield, which seems to belong to the early part of the Fourteenth century. It is: Argent three bars azure, over all a bendlet gules, for GREY of Rotherfield. John Grey, of Rotherfield, co. Oxon., married Katherine, daughter of Brian FitzAlan, of Bedale, before 1317, and he subsequently married the heiress of the Marmions of Tanfield, and died in 1359.

The west window of the south aisle is also filled with painted glass, which belongs to a period quite early in the Fifteenth century, and, therefore, is probably contemporary with the aisle. The main features are a Saint's head, most likely that of the Blessed Virgin, to whom the church is dedicated, with the head of an aged Saint above, doubtless intended for St. Anne. These are disposed between smaller figures enclosed within circles, viz.: (1) A trefoil, stalked and slipped, the ancient crest of the Conyers; (2) A lion's head affronté; and (3) A sun in splendour. The background is composed of semi-transparent diapered quarries, and the window is bordered with a fine bold design of oak leaves in gold and white, twisted round a staff.

At the west end of the aisles are two very perfect thirteenth-century grave-covers, and a third, which is broken, but of unusual design, is preserved near the Holdernesse chapel.

The tower contains four bells. The treble has the inscription, "VENI EXULTEMUS DOMINO, 1695"; the second has the name of Rev. Thomas Kirkby, vicar, indicating a date between 1783 and 1800; the third was originally provided by William, Lord Conyers, who was born 21 December, 1468, and died in 1524. It has, however, been twice recast.[1] The tenor was also recast in 1793.

The font, as an inscription upon it bears, was "The gift of Mary, Countess of Holdernesse, 1783."

Apart from the noble family of the castle, the parish has given birth to a distinguished man, Cuthbert Tunstall, Bishop of London, who was born at Hackforth in 1475. Educated at King's College, Cambridge, he became Vicar-General to Archbishop Warham in 1508, Master of the Rolls 1516, and Lord Privy Seal 1523. He was successively Bishop of London and of Durham, and he died at Lambeth Palace in 1559.

The church possesses two fine chalices bearing the London

[1] Recast in 1656 and 1793. The original bell had the following inscription:

When I doe ryng, God's prayses syng.
When I doe tole, pray heart and soule.

hall-mark, and having the arms of D'Arcy impaling those of Sutton[1] engraved upon them in a lozenge, with the inscription: *For ye Use of Hornby Parish.* There is also a modern flagon and paten.

The parish registers commence in 1582; the churchwardens' accounts dating from 1703 only, though items of expenditure appear amongst the records of baptisms, etc., from 1587 onwards. Many interesting extracts have been printed in Mrs. Boultbee's work.[2]

The church is dedicated to the B.V. Mary, and is mentioned by that name in a licence in mortmain in 1332.[3]

The church of Hornabi, with one carucate of land there, was bestowed upon Saint Mary's Abbey, York, by Wigan Fitz-Landric, which was confirmed by Stephen, Earl of Richmond, who was Earl from 1093 till 1137.[4] On the nones (5th) of September, 1220, it was granted by the Abbot and Convent to Archbishop Walter Grey, who gave it to the Common Fund of the Church of York by deed dated at Berwyk, xj kal. June, in the sixth year of his pontificate (22 May, 1221).[5] It thus became one of the many Peculiars of the Dean and Chapter of York, exempt in many matters from archidiaconal jurisdiction, though it possessed no ecclesiastical court of its own, like that of Masham or Middleham.

Complaint was made 8 March, 1317, by Master Robert Pykering, dean of York, that certain persons had entered his manor at Hornby, broke the doors of his houses there, and carried away his goods.[6]

A curious entry, partly in Latin and part English, occurs in the *York Fabric Rolls* for the year 1495:

> Horneby.—Presentant chorum ruinosum et defectivum in fenestris vitriis, in mason wark, in plumbo, in hostiis chori, item unum redose ex parte australi et eciam in pavimento et celura supra summum altare. Inveniunt magnos defectus de libris, as a legend and j antiphoner for wtowt yay be had, yay can syng nother matyns ner evenssong. Capella de Hakford[7] non bene reparatur ob carenciam plumbi. Navis ecclesiæ est defectiva in thekyng. Porticus ante hostium ecclesiæ oportet de novo tegi *Anglicé* thekyd.[8]

[1] Bridget, daughter of Robert Sutton, Lord Lexington, was the widow of John D'Arcy, Esq., M.P., who died in 1689, and was buried in Westminster Abbey. She survived until 1736.

[2] *Gleanings from an Iron Chest in the Church of St. Mary, Hornby*, 1901.

[3] *Cal. Pat. Rolls*, 6 Edw. III.

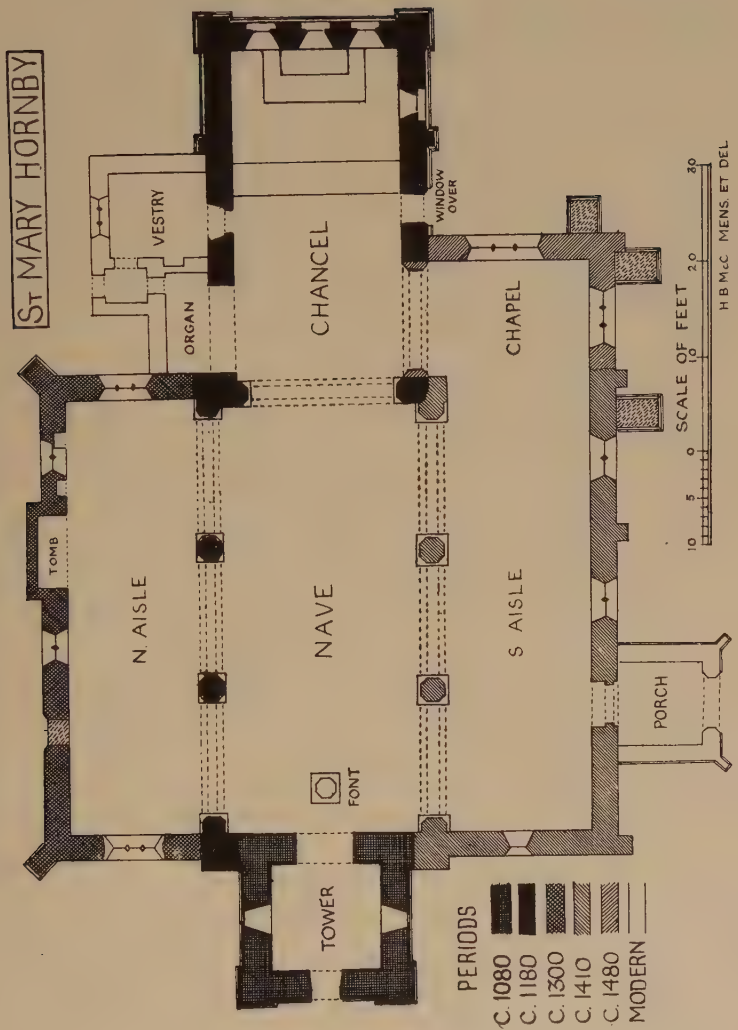
[4] Dugdale's *Monasticon*, iii, 534.

[5] *Reg. of Archbishop Grey*, p. 139.

[6] *Cal. of Patent Rolls*, 10 Edw. II.

[7] *i.e.* the north aisle.

[8] *York Fabric Rolls*, p. 264.


ST MARY HORNBY
VESTRY
ORGAN
CHANCEL
WINDOW OVER
CHAPEL
TOMB
N AISLE
NAVE
S AISLE
FONT
PORCH
TOWER
PERIODS
C. 1080
C. 1180
C. 1300
C. 1410
C. 1480
MODERN
SCALE OF FEET
10 5 0 10 20 30
H B McC MENS. ET DEL

List of the Clergy of the Church of Hornby.

1274—Richard de Mileford is mentioned as vicar of Hornby when a visitation of the church was made by Archbishop Giffard, xij kal. October (20 September), 1274. (*Reg. Giffard*, p. 196.)

1349—Ralph Harpur, of Fangefosse, instituted 1 November, 1349, on the presentation of the Dean and Chapter of York. Died 1353. (*Torre's MS.*)

1353—Robert de Hamerton, instituted 14 December, 1353. Resigned the benefice. (*Ibid.*)

—Robert de Killum, vicar. Died 1358. (*Ibid.*)

1359—William Goushanks, instituted 30 January, 1358–9.

1399—John de Laysyngby, instituted 8 November, 1399.

—John Orre. Died 1440.

1440—John Shirewynd, instituted 18 November, 1440.

1475—James Hogeson, instituted 26 May, 1475.

—Thomas Shyerwynd. Resigned in 1482.

1482—Peter Cou, instituted 31 May, 1482.

1503—Simon Welden, instituted 15 Sept., 1503. Resigned 1508.

1508—Richard Fysher, instituted 2 December, 1508. Resigned 1515.

1516—Richard Atkinson, instituted 15 January, 1515–16. A witness to the will of Henry Conyers in 1522.[1] Vicar in 1535, when the mansion was worth 2*s.*, and tithes payable by the cathedral church of York, £6 13*s.* 4*d.*[2]

1548—William Fildeshende, instituted 12 November, 1548. Died within a few months.

1549—Peter Glenton. Resigned.

1558—George Lumley, instituted 7 September, 1558. Resigned.

c 1560—Ninian Hunt, 'vicarius ecclesiæ de Hornby'; buried at Patrick Brompton, 3 August, 1562. (*Par. Reg.*)

—John Johnson. Resigned 1581.

1581—William Sewell, instituted 3 May, 1581. Died 12 April, 1626, aged 82. In 1614 he caused a stone to be engraved commemorating his benefactions, 'not because he desired the applause or praise of people.' £20 for the little bell,

[1] *Ripon Chapter Acts*, p. 357. [2] *Valor Ecclesiasticus.*

that the ring of four bells might remain ; £10 for a preacher, and £10 for the poor of Hornby ; £10 for the poor of Richmond ; 50*s.* for the poor of Hudswell ; and £10 for the poor of Skelton, co. Cumb., his birthplace. The stone is now in the Holdernesse chapel, and is nearly all legible. Roger Dodsworth met Mr. Sewell in 1622, and the best published copy of the inscription is in his *Church Notes*, p. 231.

1626—Laurence Newton, instituted 26 April, 1626, was vicar until 1649. He was also perpetual curate of Patrick Brompton, to which he was inducted 6 January, 1625–6. (*Par. Reg.*)

1650—Thomas Brockhall, 'minister,' had a son, Thomas, baptised here 24 Aug., 1650. He was son of John Brockhall, of Richmond, where he was born about 1617. Headmaster of Richmond School in 1642 and 1645, but his successor was in office in 1647. Rector also of Tanfield 1664–9, where he was buried 13 April, 1669. Susanna, his wife, was buried 15 April, 1666. (*Hornby and Tanf. Par. Reg.*)

1670—Nicholas Pinder. Buried at Hornby, 27 January, 1676. (*Par. Reg.*)

1677—Henry Lightfoot. Of St. John's College, Cambs.; B.A., 1671 ; M.A., 1675. Instituted 11 April, 1677. Resigned 1684. (*Ibid.*)

1684—Cuthbert Allen. Of Christ's College, Cambs.; B.A., 1672 ; M.A., 1676. Instituted 6 November, 1684. Resigned 1716. (*Ibid.*)

1716—James Hayton, nephew of the preceding vicar. Of St. John's College, Cambs.; B.A., 1710. Held the benefice 54 years, and was buried 17 January, 1770, in his 82nd year. (*Ibid.*; *Tombstone.*)

1770—John Piggott, son of John Piggott, of Chaworth, co. Berks. Of Magdalen College, Oxford ; matriculated 12 March, 1751, æt. 18 ; B.A., 1754. Vicar also of Gilling. Resigned 1774, on his appointment to Oswaldkirk. Died August, 1812.

1774—John Eyre. Of St. John's College, Cambs.; B.A., 1772.

1783—James Norris. Died 1783.

1783—Thomas Kirby, had been curate-in-charge since 1770. Died suddenly 19 July, 1800, and was buried at Catterick.

1800—William Alderson. Of Pembroke College, Cambs.; B.A., 1795 ; M.A., 1804. Died in 1804, when he was succeeded by his son.

1804—Jonathan Alderson. Of Pembroke College, Cambs.; B.A., 1792 ; M.A., 1795. Also rector of Langton-on-Swale, to which he was presented by the Duke of Leeds in 1793, and which he exchanged, in 1812, for the rectory of Harthill in the West Riding, holding both in conjunction with Hornby.

1829—George Alderson, nephew of the last incumbent. Of Pembroke College, Cambs.; B.A., 1822. Previously for ten years assistant-curate, became vicar in 1829. He died 9 September, 1879, aged 80, and was buried at Hornby.

1880—Henry Dawson Moore. Died 26 July, 1894, aged 65

1894—Henry Travis Boultbee. Resigned 1903.

1903—William Frederick Drury.

CONTRACT FOR BUILDING THE SOUTH AISLE OF HORNBY CHURCH, 28 *January*, 1409–10.[1]

This indenture made betwix John Conyers of Hornby of the ta party and Richard, mason of Newton in the parish of Patrick Brompton, on the tothir party witnesses that the foresaid Richard hase undirtaken for to make the south eill of the parish kirke berand alius [bearing always] fall brede as the north eill of the same kirk beres ; the whilk south eill sall be of twa hale pillers and twa halfe pillers. And in the end of the same south eill sall be a couenable windowe of thre lightes ; and in the syde twa couenable windowes of twa lightes ; and in the west a couenable windowe of a lighte. And the walles of the same south eill sall be twa fote hegher than the walles of the foresaid north eill, if it like to the foresaid John. And the same south eill sall haue thre boteras, yat is for to say, at aithir end of it a boteras, and a boteras in the syde betwix the tother twa, where it will fall best ; and ye foresaid south eill sall be ailled and tabled couenably with stane. And the foresaid Richard sall gar theke the same south eill couenably with lead, savand that the foresaid John sall gif thareto a fothir[2] of lede and the cariage of the same fothir. And alsa the foresaid Richard sall gar glassyn and gryn a windowe in the syde of the same south eill and a windowe in the west end of the same south eill at his own costages. And all this werk beforesaid sall be done weele and couenably in the forme beforesaid at the costages of the foresaid Richard, outaken the gift of the foresaid fothir of leade w^{t} the cariage of it gifen be the foresaid John, betwix this and the fest of Saynt Mighell next comand after the date of this indenture. For the whilk werke the foresaid John sall gif the foresaid Richard, at times and dayes to the foresaid Richard agreables, li marks and a halfe. To the whilk covenant wele and leelely to be done in the terme before said, the partys before said, atthire party on yair part, bindes yaim till othirs, yair hairis and executors be these present endenters in xl pound of leele monee of Ingland. In witnes of whilk thinge the partis beforesaid to this endenters entrechaungeably have set yair seles. Gifen the xxviij day of Ianuer the zere of o^{r} lord the kinge Henry fourt eftir the Conquest of England the ellevent. (*Penes* The Duke of Leeds.)

[1] The contract is drawn up in English, which is very unusual in documents of that time. The reason doubtless was that its terms might be freely consulted by the mason, for whose convenience the vulgar tongue was, contrary to the custom of the period, adopted.

[2] About 19½ cwt.

[*J. J. Rutherford, phot.*

KIRKBY WISKE, *c.* 1160.

Chapter IV.

SAINT JOHN THE BAPTIST, KIRKBY WISKE.

This church appears to be first mentioned in the year 1182, when Henry II confirmed to the prior and convent of Guisborough a grant of the church of Kirkeby-super-Wisc, with all its belongings, both in chapels, in lands and tofts, which William of Kirkeby had formerly made to them.[1] From the evidence of the structure, it is certain that there was a church of good character here in the Twelfth century, though no work of that date is left actually *in situ*. The remains of this early fabric consist of a very fine Norman doorway, which has been reset, probably, more than once. It is of two orders. The jambs of the inner member have engaged shafts, carrying capitals carved with looped knot-work, a survival of pre-Conquest motive, which is met with also in the north transept of Kirkstall Abbey, Barholme, Lincolnshire, and other places. The outer member has detached nook shafts, one on either side, the capitals of which are enriched with foliage in a stiff scalloped form. There are no abaci. The arch is semi-circular, its soffit order ornamented with eleven beak-heads grasping a roll; the outer order carved with the chevron pattern on both its plane and soffit surfaces. There is a heavy hood-mould, with a roll on the angle, and a series of horse-shoe ornaments on its face. This terminates in sculptured corbels, that on the east side being a grotesque head, with protruding tongue and eyes. That on the west exhibits two faces under one hood. A doorway so richly decorated as this was, doubtless, originally on the south side of the church, but it was banished at some period and fixed in the north wall, where it remained until 1870. In the course of alterations then made in the fabric, this doorway was brought back to the south side, and now occupies a position in the aisle wall near its western end.

There are also numerous detached and various sculptured stones, some of which are built into the modern walls, and others lying loose in the churchyard. These comprise arch-stones with the chevron moulding cut upon them, and others of Twelfth century character carved with grotesque heads, which

[1] *Guisborough Chartulary*, i, p. 16.

appear to have come from a corbel-table. Three of the last have been built into the walls of the modern heating chamber at the north-east angle of the church, and many are lying loose in the churchyard. Other detached stones, some of which are in the rectory garden, include what appears to be a fragment of an Anglo-Danish hog-back grave-cover; another is a Norman sundial, with a semi-circle divided into twelve, and the remains of the lead which fixed the gnomon. This has been built into the western buttress of the south aisle.

These features, so far as we may judge, indicate a date about 1160. The church at that period probably consisted of an aisleless nave, with a small chancel, as at Adel and other places. Apparently a narrow aisle was added to the south side in the first half of the Thirteenth century, for the west wall of that aisle, with its single lancet window, is of that period, and seems to be in its original position. A glance at the plan, at page 76, is enough to show that the present nave, which measures 42 ft. by 22 ft., represents the extent of the aisleless Norman nave.

The fabric underwent entire reconstruction during the second quarter of the Fourteenth century, which may have been in part due to the ravages of the Scots during Edward II's reign, for the men of Kirkby Wiske were excused from payment of certain taxes in 1319, by reason of the damage they had sustained at the hands of the Scots.[1] But to whatever cause it may have been due, there is no doubt that the early years of Edward III's long reign were marked by very extensive church building in this district. Masham and Well afford parallel instances of churches almost entirely reconstructed between 1330 and 1350.

The magnificent chancel was the first section of the work, and may be referred to about the year 1325, or very shortly thereafter. In its dimensions, details, and general arrangements it is very similar to the chancel of Patrick Brompton, which is of about the same date; but if the mouldings in this church are inferior to those at Patrick Brompton, the carving—especially of crockets—cannot be subjected to the same reproach. Externally, each of the angles is flanked by two plain buttresses of a single stage only, placed square, and terminating in sloping heads which die into the walls beneath the cornice. Three similar buttresses on the south wall break up the flank into a like number of compartments or bays, each of which contains a pointed window of two lights, with nicely-moulded jambs and arches. The

[1] *Calendar of Close Rolls*, Edw. II.

KIRKBY WISKE SEDILIA AND PISCINA, *c* 1330. [*J. J Rutherford, phot.*

[*J. J. Rutherford, phot.*

KIRKBY WISKE, *c.* 1330.

quire door, which is skilfully grouped with the window in the centre compartment, has a continuous moulding carried round its arch, consisting of a filleted roll set between hollows. It has a hood-mould terminating in carved heads. The interior of the chancel is even more striking than its outward appearance. The rear arches and jambs of the windows are no less elaborately moulded than are their external faces. The tracery of the east window was demolished in 1811, when a flat ceiling was placed over the chancel, leaving nothing of the window but the five lower lights with their trefoiled heads. The original form of the window was, however, reconstructed by the late Mr. G. E. Street, R.A., who carried out the restoration of the church in 1870–1. The lights are ogee-headed, and the mullions continued right and left until they meet the window arch. Five tiers of tracery compartments are thus formed by their intersections. Pointed trefoils occupy the lowest tier, whilst the upper compartments are filled with quatrefoils. This is, indeed, the same motive which occurs in the south windows of the chancel, merely extended to adapt it to the larger window at the east end. In the *History of Richmondshire*, the most careless and inaccurate of all the writings of that very able, learned, and industrious antiquary, Dr. Whitaker, is an illustration of this window showing reticulated tracery in the head; but that is purely a fancy picture made in 1822, whereas the tracery was taken down in 1811.[1] The windows in the south wall are original; the lights are ogee-headed, with pointed trefoils above, and the eye-light contains a pointed quatrefoil. East of the quire door are sedilia of good character, though renewed to a considerable extent. The arches which enclose the three stalls are pointed and cusped, their mouldings being carried down the jambs; and the group is surmounted by a hood-mould, terminating at either end in a sculptured head, and enriched with crockets of the hawthorn leaf. Over each arch a short pinnacle is set with a richly-carved finial of the same type; and the remains of colours and gold, with which the canopies were formerly adorned, may be traced on these pinnacles. A recessed piscina occupies the usual position next to the sedilia, and is similarly treated. The basin is circular, and projects slightly from the wall face. A bold string-course runs all round the chancel below

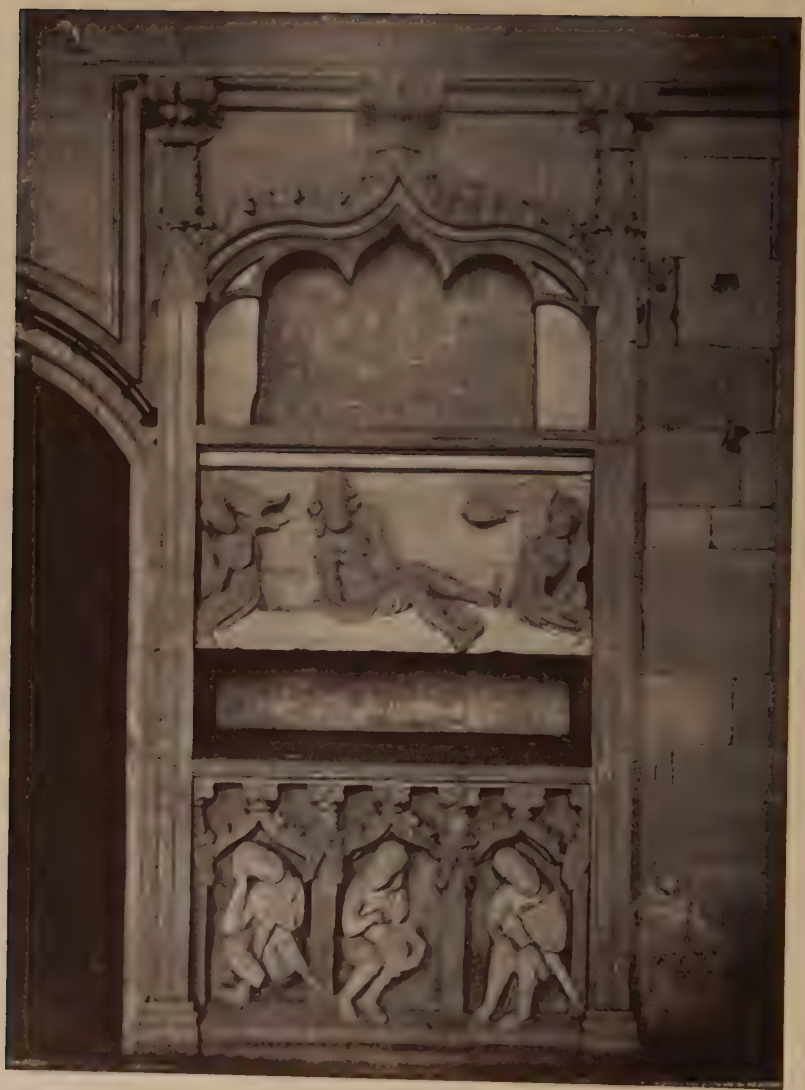
1 "Mr. Street went carefully into the question of the tracery of the east window. We had Whitaker's picture before us. Every stone of the old window was preserved, and it was quite obvious to an architect (certainly so to Mr. Street) that the original tracery consisted of interlacing mullions, as at present restored" (*Note by J. J. P., Bishop of Richmond*).

the sills of the windows, but it is carried over the quire door, sedilia, and piscina in the south wall, and over the tomb recess and vestry door on the north side; and the wall heads are crowned, inside as well as out, by a moulded cornice. On either side of the east window there has been a tabernacle with a boldly-carved corbel for supporting the figure of a saint. On the south side of the altar the image block consists of a finely-sculptured head with very dignified expression. The niche itself is only very slightly recessed in the wall, and is flanked by small shafts rising from moulded bases, and crowned by what has been a magnificent gabled canopy, enriched with crockets of the hawthorn leaf. The tabernacle on the north side has projected further from the wall. The corbel consists of the head and arms of a grotesque monster, whose

ORNAMENT ON CHAMFER BELOW TOMB RECESS.

hands clasp the sides of his head; and the moulded sides of the niche are in part preserved, but the canopy has entirely disappeared.

The north wall contains a fine tomb recess, thus further carrying out the parallel with Patrick Brompton. The recess is covered by a pointed arch, moulded and having cusps and a hood-mould; and a pedimental inclosing canopy above is richly crocketed with hawthorn leaves, and terminates in a very fine finial. There are flanking shafts with sunk panels, carrying pinnacles. A plain slab forms the base of the tomb, the chamfered edge of which is admirably carved with the vine leaf. It is incorrect to speak of these recesses as Easter Sepulchres, though they may have come to be sometimes used for that purpose. The Easter Sepulchre is a very rare feature, and where it exists the tomb is always set at a considerable elevation from the floor. The accompanying photograph shows a very perfect example at Patrington, in the East Riding, our Lord being depicted in the act of rising, attended by angels;



[*R. W. Lister, phot.*

EASTER SEPULCHRE AT PATRINGTON, *c.* 1330.

and Roman soldiers sleeping below. But if these canopies once contained monumental effigies, as has been generally supposed, it is remarkable that in so many instances the tombs themselves should be so well preserved, and all trace of the effigy have vanished. It may be considered whether they were not intended for the reception of the dead during the funeral rites. In the present case the sepulchre is 7 ft. in length, and is recessed 2 ft. 8 in. in the wall at its western end, but 2 ft. 4 in. only at the eastern extremity. There would, therefore, be room for the body of a tall person, and the feet would be towards the east—the appropriate position in burial.

Also on the north wall of the chancel and east of the tomb recess occurs a corbel, consisting of a carved head with flowing locks. This has evidently at some time supported an image—perhaps a figure of Saint John the Baptist, to whom the church is dedicated. A similar corbel, with precisely identical design, is found at Patrick Brompton. The chancel had probably a window in the north wall, which was demolished towards the close of the Fourteenth century, to afford an opening to the Lady Chapel, which was at that time added to the church. The arch communicating with this chapel is obviously an insertion, and the same remark applies to the door leading into the vestry. We shall, however, pursue the consideration of the building chronologically.

After the chancel, the next work undertaken was that of bringing the nave into harmony with it. This is a very plain example of the style of the Fourteenth century—rather before the middle of the century. It followed not long after the completion of the chancel, and may be safely dated as between 1330 and 1350. The nave is furnished with aisles on either side, that on the north being much wider than the south aisle, which doubtless represents in its ground plot the dimensions of the thirteenth century aisle already alluded to. The arcades, which are similar, consist in each case of three bays, the arches resting on two octagonal piers and an equal number of semi-octagonal responds. The piers are perfectly plain, and their bases and capitals simply chamfered. The arches are of two chamfered orders, with hood-moulds towards the nave, but not towards the aisles. Well-defined banker marks occur in many parts of the masonry, especially in the south arcade.[1] There is no clerestory. The chancel arch is of the same date as the rest of the work of the nave, and possesses none of

[1] Banker marks = private marks cut by the mason upon a finished stone when it left his banker or bench.

the beauty of the chancel. It is of two continuous orders, without hood-mould, but interrupted at the impost by a moulded string.

With the exception of the west end of the south aisle, the aisle walls and their windows are all modern. At the eastern end of the aisle last mentioned, the two-light window is of a design similar to those in the chancel, and is doubtless a replica of what was there before. The rest of the aisle windows, previous to 1870, were all debased, and of comparatively recent construction. They have been replaced by good pointed windows, having a reticulated form of tracery of early fourteenth century character.

The next addition to the church was an eastern extension of the north aisle, forming a north chapel, which was dedicated to the Blessed Virgin Mary. This was probably the work of the Lascelles family, many of the members of which are buried within its walls. Robert Lascelles, of Breckenborough, by his will, dated 20 February, 1507–8, left 20*s.* to the light of Saint Anthony and Our Lady in Kyrkby Wyske, and charges his son to provide for masses to be sung in our Lady Porch there, where he directs that his body shall lie. And on 25 March, 1559, Dame Margaret Lascelles, of Breckenborough, desires to be buried at Kirkby Wiske, "on the north side of the chancel, where my husband, Sir Roger Lascelles, was buried." Francis Lascelles, of Breckenborough, similarly directed his body to be buried within the church of Kirkby Wiske, 10 December, 1571.[1] The chapel was apparently formed during the last quarter of the Fourteenth century, but the only survival of the original work is the arch giving access to it from the chancel. This is of two chamfered orders without hood-moulds, the inner order being carried on responds with a plain chamfered string-course at the springing.

The vestry, which is a still later addition, is placed in the usual position on the north side of the sanctuary. It is of somewhat contracted dimensions, and is entered from the chancel by a doorway, with acutely-pointed head ornamented with a hollow chamfer, which is carried down the jambs. The vestry has two flat-headed windows, that looking east being of two lights, divided by a mullion; that looking north being of a single light only. This addition to the church was probably made during the second half of the Fifteenth century.

The tower belongs also to the same century, though it is difficult to assign an exact date to it. Perhaps about 1450 would not be very wide of the mark, but in what is spoken of as the "Perpendicular" period of architecture, the changes in style, especially in

[1] *Test. Ebor.*, iv, 269.

[*J. J. Rutherford, phot.*

KIRKBY WISKE—THE FONT, 14TH CENT.

parish churches, were not so defined, neither were new developments so rapidly adopted in different parts of the country as was the case in the earlier periods. The tower communicates with the nave by a pointed arch of two chamfered orders, which die into the walls. It is strengthened at the angles by buttresses of five stages, set diagonally; those at the north-east and south-east corners being carried on squinches which are visible inside the church, in the western angles of the nave. There is one set-off in the tower walls, at the level of the belfry floor, and the walls are capped by a moulded cornice, which, in turn, carries an embattled parapet with three crenellations on each face; but no pinnacles. The west window is of three ogee-headed lights, with ranges of lesser lights above. The tracery over the centre light is divided by a short transom, and the window is surmounted by a hood-mould. Above the set-off, and immediately beneath the belfry openings, single light windows occur on all sides except that facing east. These are semi-circular-headed and cusped; their jambs are splayed internally, but the rear arches are square on the soffit, a curved shoulder being placed at the springing. The belfry openings on all four sides consist, in each case, of two semi-circular and trefoil-headed lights, enclosed within a segmental outer arch without hood-mould. There is no doorway to the tower, and the newel staircase by which its upper stages are reached is placed in the north-west angle, but without revealing any projection on the outside.

There are three bells, bearing the mottoes:

1. JESVS BE OVR SPEED 1656.
2. GLORY TO GOD IN THE HIGHEST HALLELUIAH. DALTON OF YORK FOUNDER 1784.
3. THOMAS MEARS OF LONDON FECIT 1802.

The font, which is placed near the tower arch, is of octagonal form, with good mouldings, and it has formerly been lined with lead. It appears to be a work of the Fourteenth century, and may perhaps be coeval with the rebuilding of the church.

Forming the sill of the vestry window is a fragment of a mediæval grave-cover, which was found in the north wall in 1870. On its chamfered edge is carved an unusually fine representation of shears.

A brass in the south aisle bears the quaint inscription:—

HERE LYETH THE BODY OF MR CHRISTOPHER CARTER THE HVSBAND OF ISABELL CARTER OF KIRBY WISK WHO DIED IN CHRIST THE 5 DAY OF IVNE IN THE YEARE OF OVR LORD GOD 1688.

This stone Must lie till I his Wife doe Dye.

The church plate includes a chalice with paten-cover, having the York marks, with the maker's initials, T.H., and the date letter for 1636–7. The same maker's mark occurs upon a chalice at St. Olave's, York, 1634. There is also a fine alms-dish and flagon of pewter.

The parish registers date from the year 1615, but are blank from 1644 to 1663.

Chapelries existed at Maunby, at Breckenborough, and at Newby Wiske. The first was probably dedicated to Saint Magnus. Hugh son of Nigel de Magneby gave to the abbot of Fountains all the meadow and other land lying between the church of Magneby and the boundary of Kirkby, and between the Wiske and the great road leading from Kirkby Wiske to Magneby.[1] This was probably early in the Thirteenth century.[2] But in 1586, Queen Elizabeth disposed of 2½ bovates of arable land and 8 acres in Maunby and Newby-on-Wiske, given of old for the maintenance of a priest to celebrate mass in the chapel of Maunby, and for finding lights, and for other superstitious ceremonies.[3] Robert Lascelles, in his will 2 March, 1507–8, desires the "chales, messe-booke, vestment, and alter clothes at Brakenbarghe, and ye prynted Portes[4] to remane still ther, and be kepyd ther by myne here [heir]." And in his codicil, "my son Richard and his here to fynd a prest for ever to synge ij daiez in the wek at Brakenbargh, and the remeand at Kirkby-oppon-Wisk in our Lady Porche, before our Lady, wher I intend my body shall lye, to syng and pray for the saulez of me, Elinor and Margaret my wiffes, my father saule, moder saule, our ancestor saulez, and all Cristen saulez."[5]

To the chapel of the Blessed Mary at Newby-super-Wysk,[6] 3*s.* 4*d.* was left by the will of Christopher Conyers, parson of Rudby, 22 June, 1483. Laurence Wellys was the last stipendiary, to whom Christopher, Lord Conyers, gave some lands by deed 14 June, 1530, to pray for the founder and others.

It is much to be regretted that no authentic pedigree has been published of the family of Lascelles, which has been connected with Kirkby Wiske for at least eight centuries. The Picot of Domesday has been regarded (and with much probability) as the progenitor of the House of Lascelles; and amongst the early benefactors of Fountains Abbey, shortly after its foundation in 1134, Eudo son

[1] Burton's *Monasticon*, p. 176.

[2] Hugh de Magneby gave one oxgang of land at Neuby-super-Wisk to the same abbey in 1228.

[3] *Yorks. Archæol. Journal*, xx, 358.

[4] Portes or portiforium = a portable breviary, a small prayer-book.

[5] *Test. Ebor.*, iv, 270, 272.

[6] *Ibid.*, iii, 289.

of William, and William son of Eudo, who both gave lands in this parish,[1] are most likely of the same race. The Breckenborough branch descended from the Lascelles who had been seated at Sowerby, near Thirsk, since the Thirteenth century, when several of its scions made gifts to Malton Abbey. John Lassels had Sowerby in 1316[2]; and William Lassels, of Sowerby, made his will on the day before St. James' Day, 1446.[3] Robert Lascelles, of Sowerby, who died in 1469, leaves his body ecclesiastice sepulture ubi, Deo disponente, obire me continget. Lego optimum animal meum nomine mortuarii. Residuum do et lego Katerine uxori mee, et filiis meis, ad eorum subsidium, et ad disponendum pro salute anime mee. Proved at York 25 August, 1469. The following genealogy, compiled from wills and other original sources, may be useful in the absence of a more complete account of the family :—

Robert Lascelles, of Sowerby. Will dated 5 July, proved 25 Aug., 1469 = Katherine, dau. of Henry Eure, of Old Malton

Robert Lascelles, of Breckenborough and Allerthorpe. Will dated 20 Feb., 1507–8 = Eleanor, dau. of Sir Ric. Conyers, of Cowton; Margaret, dau. of James Danby

Sir Roger Lascelles, of Breckenborough and Allerthorpe. Will dated 24 May, 1551 = Margaret, eldest dau. of Sir John Norton, of Norton Conyers. Will 25 Mar., 1559

Christopher Lascelles, of Breckenborough. See *Feet of Fines*, 4 Eliz. (1562) = Anne, dau. of Rich. Siggiswick, of Wallburn

Susan, dau. of Sir Chris. Wandesford, of Kirklington = Francis Lascelles, of Allerthorpe; mentioned in father's will; d. 1567

Francis Lascelles, of Breckenborough. Will dated 10 Dec., 1571 = Anne, dau. of Thwaites, of Marston; m. Easter Term, 7 Eliz. (1565)

Roger Lascelles, Rector of Kirklington 1590–1630; d. 1630

Christopher, of Kirklington and Dublin

Sir Thomas Lascelles, of Breckenborough and Allerthorpe. Sold Allerthorpe to William Robinson 1590; d. 1619 = Joan, dau. of Sir William Mallory, of Studley

William Lascelles, b. *circa* 1575, d. *vita patris* = Elizabeth, dau. of Francis Tunstall, a recusant in 1616

William, b. 1596; recusant 1616

Robert

Thomas, recusant 1614

John, recusant 1614

Edward

Roger

Richard

Ralph

Dorothy, recusant 1614 and 1618

[1] Burton's *Monasticon*, ed. 1768, pp. 175, 176.

[2] *Nomina Villarum.*

[3] *Test. Ebor.*, iii, 179*n*.

A very remarkable suit is recorded in the registry of the ecclesiastical court at York between William Layton and Robert Lascelles, who died in 1507, concerning the tithes of Kirkby Wiske. They came to blows, and each party had their bodies of retainers.[1]

Raine says that the Breckenborough branch fell into poverty and obscurity through the extravagance of Sir Thomas Lascelles, of Breckenborough, and died out in the Seventeenth century;[2] but the family appears also to have been much harassed by fines and exactions on account of their adherence to the 'old religion.' William, Thomas, John, and Dorothy Lascelles, grandchildren of Sir Thomas, of Breckenborough, were all recusants in 1614 and 1616.[3]

Apart from this ancient family, the parish is distinguished as the birthplace of Roger Ascham, son of John Ascham, of Kirkby Wiske, born about 1515, who became tutor to Queen Elizabeth, and one of the ornaments of ancient literature at its first revival in the University of Cambridge. Dr. John Palliser, Archbishop of Tuam, was also a native of Kirkby Wiske, his baptism being recorded in the parish register, 20 May, 1632.

In his will, dated in the morrow of the Epiphany, 1405, Sir Stephen Scrope, of Masham, leaves to a female recluse of Kyrkby Wysk twenty shillings.[4]

The church had been bestowed by William of Kirkeby upon the prior and convent of Guisborough, to whom it was confirmed by Henry II in 1182.[5] But on 2 February, 1211–2, Roger de Lascellis made a bargain with Prior Laurence, giving him 29 oxgangs of land in Lincolnshire in exchange for the advowson of the church of Kirkeby-super-Wisc,[6] which remained in his family for several generations. In 1281, Roger de Lasseles had the advowson of Kirkby Wiske, worth 100 marks, and of Scruton, worth £20.[7] In the Fourteenth century the Constables of Halsham presented to the living, and continued to do so until 1549. Sir Hugh Smithson acquired the right of presentation in the Seventeenth century, from whom it has descended to the Dukes of Northumberland.

On 5 March, 1280–1, there was a mandate from Archbishop Wickwane to the official of the Archdeacon of Richmond, directing him to appoint a coadjutor to the rector of Kirkeby Wyx, if that should be necessary, by reason of his blindness. Yet, if the rector

[1] *Test. Ebor.*, iv, 270*n*.

[2] *Ibid.*

[3] *North Riding Records*, vol. ii, pp. 60, 139, and 181.

[4] *Test. Ebor.*, iii, 32.

[5] *Guisborough Chartulary*, i, 16.

[6] *Feet of Fines*, John, p. 167.

[7] *Yorkshire Inquisitions*, i, 232.

be capable of managing his affairs he is not to be deprived on account of this defect alone, any more than the bishops of Salisbury and Coventry. The implication seems to be that these bishops were also blind.[1]

List of the Clergy of the Church of Kirkby Wiske.

1291—William de Saham held this and other livings, although he was more distinguished as a jurist than a churchman. Raised to the judicial bench on the accession of Edward I, he continued for many years to act as one of the Justices of the King's Bench, and was employed in various *itinera* until 18 Edward I. In that year, although he shared the disgrace of many of his brethren, and was not only removed from his seat but fined in the sum of 3,000 marks, he is described as entirely innocent, "In quo dolus seu fraus non est inventus," and as paying the fine to conciliate the king. There is a mandate of Pope Nicholas IV, 13 Kal. January, 1291, on the petition of William de Saham, sub-deacon, rector of Kirby Wiske, in the diocese of York, who before the Council of Lyons (Anno 1274) had held certain benefices in the diocese of Norwich, and after it the livings of Kirby Wiske and King's Clere in those of York and Winchester respectively, without papal dispensation, which has given scruple of conscience—directing him to be dispensed, in consideration that he is now aged, and has spent all his life in the king's service. He is, however, to be ordained priest, and is to give a portion of the fruits to both churches. He was still living in 28 Edw. I (1299–1300). (*Foss's Judges, Cal. Pap. Lett.*, i, 545.)

1316—Roger Marmion, parson of the church of Kirkeby Wysk, had the king's protection for one year, 14 May, 1316. According to a manuscript, without date, in the College of Arms, the kneeling figure of Sir Roger Marmion, priest, was formerly depicted in stained glass in the east window of the chancel of Kirkby Wiske.[2] (*Cal. Pat. Rolls*, 9 Edw. II; Whitaker's *Richmondshire*, i, 264.)

[1] *Reg. Wickwane*, p. 116.

[2] In the Visitation of 1585, it is mentioned that the church of Kirkby Wyske by Brakenbergh, the east window contained "these five in portraicture, very ould, with there coat armour on their backes." (1) Voyd Sr. Rog[r] Marmion, priest. (2) Gules, a lion rampant vaire, crowned or, Sr. William Marmion. (3) Argent, three chaplets gules, Sr. Roger Lascelles. (4) Gules, three lozenges argent. (5) Or, two bars azure, Sir Roger le Constable. (6) Sable a cross patoncée or. (7) Barry of eight argent and gules, a bend engrailed sable (*Foster's Visitations*, p. 461).

1349—Henry de Tatton was presented by Edward III to the church of Kirkeby Wiske in the jurisdiction of the Archdeacon of Richmond, in the king's gift, by reason of the custody of the lands and heir of John le Conestable, of Halsham, tenant-in-chief. At Westminster, 3 October, 1349. The presentation is directed to H[enry de Walton], Archdeacon of Richmond. (*Cal. Pat. Rolls*, 23 Edw. III.)

1401—John Coldon, died 1433. (*Torre's MS.*)

1433—William Cockon, presented by the feoffees of John Constable, of Halsham, and instituted 12 February, 1433. (*Torre's MS.*)

1468—John Rayndulffo, rector ecclesie de Kirkeby Wiske, was admitted in this year to the Guild of Corpus Christi, in York. (*Reg. Corp. Chris.*, p. 69.)

1497—Robert Wensley, son of John Wencelagh, of Brandesburton, gent., was admitted to the Guild of Corpus Christi, in 1497, when he is styled rector of Kirkby Wiske. Robert Lascelles, by his will 1508, leaves to "my gossepe Mr. Robert Wenslay, parson of Kyrkby Wiske, one riall of gold to make hym a ryng apon, to remembre me in his prayers, and in recompens for forgottyn tethis." Also "my gossepe Master Robert Wenslawe to have the gudynge of my son Richard to he come at ye age of xx." Amongst the muniments of Sir John Lawson, of Brough, Bart., there is an indenture of 17 January, 1524, setting forth that Maister Robert Wenslaw, clarke and parson of Kyrkbye Wyske, has delivered 36*l.* in angel nobles to Robert [Thornton], Abbot of Jervaulx, who is to have the keeping of the same during the "naturall lyffe" of the said parson, and after his "naturall dethe whan it shall please Almighty God to call hym unto hys mercy," then it is to be disposed as follows. To the Prioress of Neusham on the Tees, near Hurworth, and the convent of the same 25*s.* at the feast of the Purification next after his decease to buy them Lenten store; and 25*s.* at Palm Sunday, or else a fatt oxe worth 20*s.*; and so yearly during the space of ten years until £20 shall have been paid to them. A priest to sing mass daily at the altar in the church of Neusham, where the said parson shall be buried, for his soul and those of his parents and kindred. Signed by Brother Robert Gyllyng, superior, and by Roger Yorke, John Ellyngton, John Swynton, and John

Swaldale, monks of Jorevall. Magister Robertus Wensley was still rector when a return for the archdeaconry was made to Wolsey, 24 January, 1524–5. (*Corpus Christi*, p. 145; *Test. Ebor.*, iv, 270; *Brough MSS.*; *T. R. Miscell. Books*, Henry VIII.)

1535—John Brandisby, D.D., of the family of Brandsby, of Crayke, collated 28 April, 1534, to the prebend of Dunham, in the Collegiate Church of Southwell. Was rector of Kyrkeby-super-Wyske when the Valor Ecclesiasticus was compiled, 1535. The mansion with glebe was worth 18*s.*; tithes, £27 17*s.* 2*d.* On 28 May, 1544, he had the king's licence to receive together with his parish churches of Beeford and Kyrby-super-Wiske, in the diocese of Chester, a third benefice, with or without cure. He appeared at a Visitation in 1548, and died at the close of the following year. Will dated 7 December, 3 Edw. VI (1549). To be buried where it shall please God. Mentions his brother, Richard Braundisbe, and his sister, Millicent, wife of Thomas Leedes, of Milford, who administered. Five pounds to his nephew, Mr. Edmund Geste, or Gheast, afterwards one of the defenders of the Reformed Church in the famous disputation at Westminster Abbey, 1559; one of the revisers of the Liturgy; Bishop of Rochester 1560, and of Salisbury 1571. The bishop's father was Robert Gest, of Brompton in Pickering, and his mother apparently a sister of the rector of Kirkby Wiske. (*Valor Eccl.*; *Chester Dioc. Rec.*; *Cal. Lett. and Pap.*, Henry VIII, xix, 491; *Yorks. Arch. Journal*, xiv, 397–8; *York Wills*, xii, 25.)

1549—John Hobson, presented by John Constable, of Burton Constable in Holdernesse, and instituted 31 December, 1549. (*Chester Dioc. Rec.*)

1554—Anthony Wiclif was rector and George Paicok curate at a Visitation of the parish in 1554. (*Yorks. Arch. Journal*, xiv, 397.)

—Robert Colleigan, instituted on the presentation of William Whitmore, of Auckland, gent.[1] (*Chester Dioc. Rec.*)

1582—Francis Whitmore, second son of Thomas Whitmore, of Madeley. Scholar of Balliol College, Oxford, 1573; B.A., 1575; Fellow, 1576–1581. Rector of Kirkby Wiske, 1582;

[1] The Institution Books at Chester are very imperfect at this period. The date given for Mr. Colleigan's institution is 18 April, 1598, and is evidently a mistake.

vicar of Chisledon, 1584; canon of Southwell, 1589–98. Will dated 10 March, 1597; proved 11 May, 1598. (*Ibid.*: Foster's *Index Eccl.*)

1598—Valentine Wood, instituted 10 July, 1598, on the presentation of William Wood, of Barwicke, by grant from William Midleton, Esq. (*Ibid.*)

1643—William Wood, instituted 25 March, 1643, on the presentation of Thomas Hutton, clerk. (*Ibid.*)

There appears to be no record of how the church was served during the Commonwealth.

On 20 June, 1660, Michael Witherwicke was presented by George Woode, guardian of John Woode, a minor, the rectory being void by the death of William Wood, clerk[1]; and Seth Elcock, M.A., was presented by the king on 21 February, 1661.[2] But neither presentation seems to have taken effect.

1661—George Scott, instituted 15 February 1660–1, on the presentation of John Wood.

1692—Thomas Purchase. Of Christ's College, Cambs.; B.A., 1677; M.A., 1681. Presented by Rev. Thomas Comber, and instituted 18 January, 1692. Previously rector of Langton-on-Swale. He married, in 1682, Catherine, elder daughter of William Thornton, of East Newton, and died in 1696. Will 6 December, 1696. His library of books to Thomas, his eldest son. John and William, his sons. His estate of Lestropp and Middleham are charged with £1,000 for his younger children, Katherine, Alice, and Benjamin, who are minors. £4 to the poor of Kyrkby Wisk; 20*s.* to the poor of Great Langton. (*Ibid.*; *Richmondshire Wills*; *Life of Thornton.*)

1697—John Nicholson. Of Christ's College, Cambs.; B.A., 1672; M.A., 1697. Presented by Sir Hugh Smithson, instituted 2 August, 1697. Died 1722.

1722—Thomas Becket. Of St. John's College, Cambs.; M.A., 1704. Presented by Sir Hugh Smithson, instituted 29 Nov., 1722. Buried at Kirkby Wiske, 10 September, 1751.

1752—Theophilus Lindsey. Fellow of St. John's College, Cambs.; B.A., 1744; M.A., 1748. Presented by the Bishop of Chester, and instituted 20 June, 1752. Resigned the benefice in 1755, and was subsequently vicar of Catterick, 1763–1773. He became the founder of modern Unitarianism. (See *ante*, p. 35.)

[1] *Yorks. Arch. Journal*, xii, 292. [2] *Pat. Rolls*, 13 Car. II, part 4, No. 30.

ST JOHN, KIRKBY WISKE.
SCALE OF FEET
10 5 0 10 20 30
H.B.McC. MENS. ET DEL.
VESTRY
CHAPEL
CHANCEL
WINDOW OVER
N. AISLE
NAVE
S. AISLE
FONT
TOWER
PORCH
PERIODS
12TH CENT.
13TH CENT.
14TH CENT.
15TH CENT.
MODERN

1755—Charles Dodgson. Of St. John's College, Cambs.; B.A., 1746; M.A., 1758. Presented by the Earl of Northumberland, and instituted 10 April, 1755. Resigned in 1761, and was subsequently Bishop of Ossory, 1765–1773; and Bishop of Elphin, 1775–1795.

1762—William Cooper, D.D. Fellow of Trin. Coll., Cambs.; B.A., 1758; M.A., 1761; D.D., 1773. Presented by the Earl of Northumberland, and instituted 11 February, 1762. He published a volume of sermons in 1766. Archdeacon of York, 1777. Died 1786; buried at York Minster.

1786—Matthew Raine, D.D. Fellow of Trin. Coll., Cambs.; B.A., 1782; M.A., 1785; D.D., 1799. Presented by the Duke of Northumberland, and instituted 1 September, 1786. Died 1807.

1808—Christopher Bethell, D.D., son of Rev. Richard Bethell, rector of St. Peter's, Wallingford, and brother of Richard Bethell of Rise, M.P. for Yorkshire. Born at Isleworth *c.* 1773. Fellow of King's Coll., Cambs.; B.A., 1796; M.A., 1799; D.D., 1817. Instituted 17 March, 1808, on the presentation of the Duke of Northumberland. Consecrated Bishop of Gloucester in 1824, but continued to officiate here occasionally, signing the register 'C. Gloucester.' Resigned this benefice in 1830, and was in that year translated to the see of Exeter, and then of Bangor. Died 19 April, 1859, aged 86.

1830—Richard Henry Chapman. Of Queen's College, Cambs.; B.A., 1807; M.A., 1810.

1845—Robert Pulleine, son of Henry Percy Pulleine, of Crakehall. Born 18 September, 1806. Emmanuel Coll., Cambs.; B.A., 1829; M.A., 1832. Presented by Lord Prudhoe, 1845. Died 23 October, 1868, aged 62.

1868—John James Pulleine, D.D., son of the preceding rector. Presented by Eleanor, Duchess of Northumberland. Hon. Canon of Ripon, 1882; Bishop Suffragan of Penrith 22 May, 1888, the title being changed to that of Richmond by Royal Warrant, 2 May, 1889; rector of Stanhope, 1888.

1888—Charles Maxwell Woosnam, presented by Eleanor, Duchess of Northumberland. Resigned 1890, and was thereafter (1893–1904) Archdeacon of Macclesfield.

1890—Edgar Carr, B.A., Durham, presented by Eleanor, Duchess of Northumberland.

Chapter V.

SAINT MICHAEL, KIRKLINGTON.

At Kirklington[1] there are no pre-Conquest remains nor other evidence of a church before the Norman invasion. Neither is a church mentioned in Domesday, but this last circumstance is not to be taken as proof that no church existed here at the period when the survey was compiled. It is impossible to say what system the enumerators went upon. In some counties the churches are pretty fully returned, but no church at all is mentioned in either Lancashire, Middlesex, or Cornwall, although many existed. The manor was at that time (1085) held by Robert de Musters, who followed William the Conqueror from Normandy in the train of the Earl of Richmond, by whom he was rewarded with many manors and lands. Robert bestowed the church of Burneston upon St. Mary's Abbey, York, in the reign of William Rufus; and it can scarcely be doubted that Kirklington, which was the residence of the Musters family, and of Roschil, their Saxon predecessor, would be also provided with a church in the Eleventh century.

From the evidence of the existing fabric, it is clear that a large aisleless nave was constructed shortly after the Norman Conquest, the walls of which were pierced, and north and south aisles added in the former half of the Fourteenth century. The quoined angles of this early nave are still intact, though that at the south-west corner has been obscured by the erection of the staircase turret of the tower. The quoins at the north-west angle of the nave may be most readily seen, outside, but those at the two eastern angles are also visible, and the plinth of the fourteenth century aisle walls is stopped where it meets the older work. The walls of this church were nearly 3 ft. 6 in. thick, which accounts for the extraordinarily massive substance of the pier arcades, as they had to be inserted in the old walls. Whatever the chancel may have been, which was

[1] The ancient name is Kirtlington, and the 'k' does not seem to have been substituted for 't' until after the middle of the Sixteenth century. It would therefore be incorrect to infer from the name that this was a church-town in pre-Conquest days, as can be proved at Kirkdale and Kirk Hammerton, and may reasonably be held to have been the case at Kirkby Moorside, Kirkby Misperton, and other places which are compounds of the word Kirkby.

ST. MICHAEL KIRKLINGTON
SCALE OF FEET
0 5 10 20
H.B.McC. MENS. ET DEL.
VESTRY
PISCINA UNDER
CHANCEL
ORGAN
NORTH AISLE
NAVE
CHAPEL OF S. CATHERINE
S. AISLE
FONT
TOWER
PERIODS
C. 1200
C. 1330
15TH CENT
MODERN

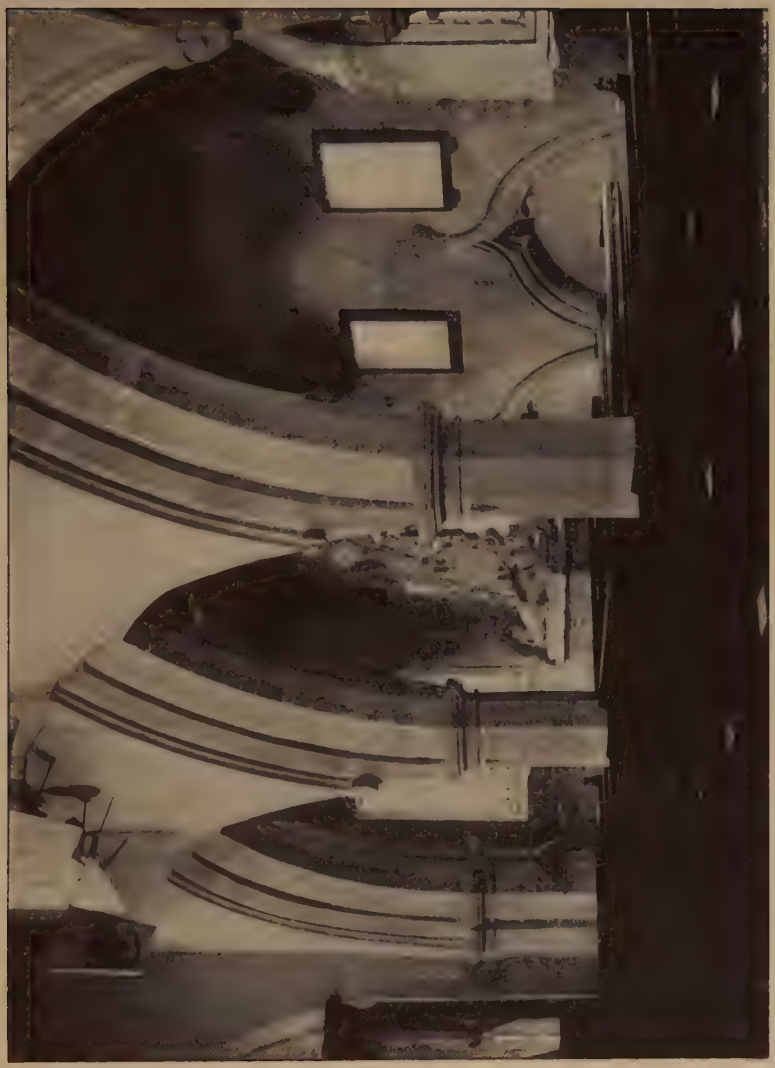
associated with this nave, it was replaced by the present chancel scarcely earlier than 1200, and very possibly a few years later. It is of considerable dimensions, measuring 42 ft. by 19 ft. 6 in. on the inside, and the walls, which are of rubble, with quoined angles, are 2 ft. 7 in. thick on the north and south, and 3 ft. on the east side. There is no plinth to the walls, neither were these furnished with buttresses of any kind. The chancel, however, underwent material transformation in the Fourteenth century, and the original details which survive are confined to three lancet-shaped windows and the quire door in the north wall. The last has a full centred, equilateral arch with imposts enriched by the nail-head ornament, and a hood-mould, chamfered on its outer and inner edges. The lancets have their heads worked, in each case, out of a single stone. When some alterations were being carried out in 1889, the plaster was stripped off the east wall, and revealed the original window jambs at some little distance out from those of the present east window. We may, therefore, conclude that the latter has replaced a triplet of lancets, which originally formed the eastern termination of the chancel. The fourteenth century windows in the south wall have been similarly inserted in the positions previously occupied by windows of Early English character, and the door leading into the vestry is of the same period (*c.* 1330), and is rather unskilfully grouped with the lancet nearest to it. The enlargement of the windows at this period was clearly to afford more light to the chancel; and an additional two-light window was, for the same reason, opened out of the north wall, near its western end. A recessed niche in the south wall, containing piscinas, was partly destroyed as a consequence of these alterations, the double drains with their circular basins being all that is left beneath the sill of the most easterly window.[1] Two aumbreys occur in the east wall, on either side of the altar; these have pretty trefoiled heads, the centre foil being of lancet form. They are probably contemporary with the chancel walls.

The extension of the church in the Fourteenth century embraced the alterations already mentioned in the chancel, the rebuilding of the chancel arch and the addition of north and south aisles to the nave. This took place very early in Edward III's reign, which was a great church-building era in

[1] Piscinas of any form are rare in England at this early date, though after the Thirteenth century an altar was scarcely ever erected without one.

the district. The unusual breadth of the nave, which is nearly two and a half times as broad as the aisles, was, of course, dictated by the width of the early aisleless church. This gives, however, a very spacious and dignified appearance to the interior. The erection of very wide aisles to serve as chantry chapels, as at Tanfield and Bedale, has a tendency to rob the main part of the building of its proper value. The arcades are of four bays on either side, resting upon plain octagonal columns. These rise from moulded bases of uncommon form for this period, the principal member being a water-holding hollow, with a quirk above, where it joins on to the shaft. The bases present, in fact, a very usual type of abacus-mould, turned upside down. The capitals consist of a scroll-mould, a quirk, and a hollow, with a moulded roll for necking. The arcades are received at their eastern and western ends upon semi-octagonal responds, with bases and caps similar to those of the isolated piers. The arches are of two chamfered orders, and are furnished with hood-moulds towards both nave and aisles. These hood-moulds terminate in carved subjects, in which the grotesque is somewhat too prominently evinced, considering the sacred character of the structure. It has been said of these corbels that most of them exhibit maniacal, and some even diabolical, expression; and the effect is distinctly unpleasant. We have already observed that the insertion of these arcades in already existing walls was the cause of their unusual thickness. It also occasioned the irregularity observable in the work, for the arches vary considerably in height, and not one of them is accurately centred. It is probable that half an arch was built at a time, the wall above being shored up until the arch was complete. In this, as in many other cases of distortionate building, for which fantastic reasons have sometimes been assigned, the explanation is simple enough, if we remember the conditions under which the builders worked, and the imperfect appliances at their command.

Built into the east wall of the south aisle is a voussoir or arch-stone, carved with the familiar chevron pattern of the Norman period. This is a stone from an older building, utilised by the fourteenth century masons, and may, perhaps, have come from a south door in the former church. The doorways, which occupy the western bay in either aisle, have, in each case, pointed arches of two orders, either order having the wave moulding, which is carried down the jambs in the form of engaged shafts, with caps and bases. The doorways are



KIRKLINGTON—THE SOUTH AISLE, *c.* 1330. [*J. J. Rutherford, phot.*

[*J. E. Purvess, phot.*

KIRKLINGTON—INSERTED WINDOW IN CHANCEL, *c.* 1330.

furnished with hoods, which end in carved heads. Two windows in the south aisle wall and one at its western end, and two windows in the north aisle wall, are all of uniform design. They are of two lights, pointed and cusped, with depressed quatrefoils in the heads. The jambs and arches have a quarter round moulding, and the sills are graduated in three slopes, with overhanging drip-moulds. At the west end of the north aisle, a square-headed window of a single light is placed. The lintel is formed of a mediæval grave-cover, exhibiting the shaft of a cross, and a representation of shears, denoting that it once marked the grave of a woman. The east windows of both aisles are also of two lights, their arches being filled with tracery of a curvilinear form. Of the four windows inserted in the chancel at this period, three are of the same quatrefoil design which appears in the aisle walls, but the most westerly of the three inserted windows on the south side of the chancel has flowing tracery like the east windows of the aisles. This is somewhat more carefully fashioned than the rest of the windows, a bead-mould being worked into the jambs, mullion, and tracery. It presents, in fact, the most pleasing piece of detail in the whole church (Plate XXII). The rear-arches of all these windows are treated in an unusual manner; the jambs are splayed, but the soffits of the arches are square with the wall plane, and where the two forms meet is a shoulder composed of a double curve. A bead-mould is carried round the angles, in the case of the windows with flowing tracery; the other windows have the angles left plain.

The chancel arch, which belongs to the same period as the nave arcades, is a very plain one; its plainness amounts almost to baldness. It has two chamfered orders, the outer order dying into the walls, and the inner carried on corbels at either end, which have the same moulding as the capitals of the piers. The arch was formerly of the type known as a drop-arch, but it was reconstructed in 1859, five feet higher in the apex, and is now of no recognised form at all.

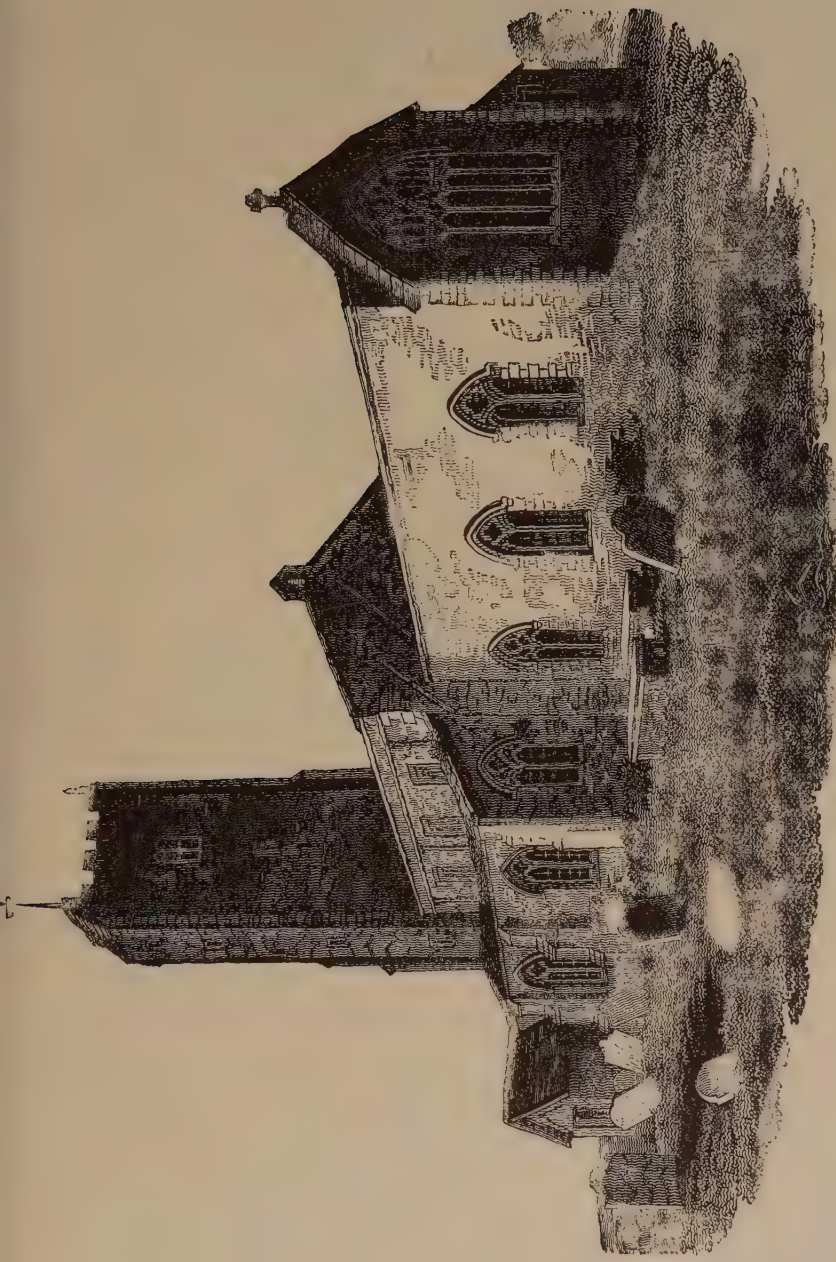
There is much reason to connect the whole of this fourteenth century work with the name of William de Musters, who died about 1337.

Next in date comes the east window of the chancel, which is an insertion of the former half of the Fifteenth century. It is of much the same dimensions and proportions as the east window at Burneston, which may have been constructed

rather earlier. At Kirklington the window, which is worked in limestone, is of five lights with ogival and cinquefoiled heads. The two outer lights on either side have embattled transoms immediately over their heads, with lesser lights above; whilst the central portion of the window-head is divided by the intersection of two mullions carried into the window arch, forming sub-arches—the last trace of curvilinear expression in a window of so late a date.

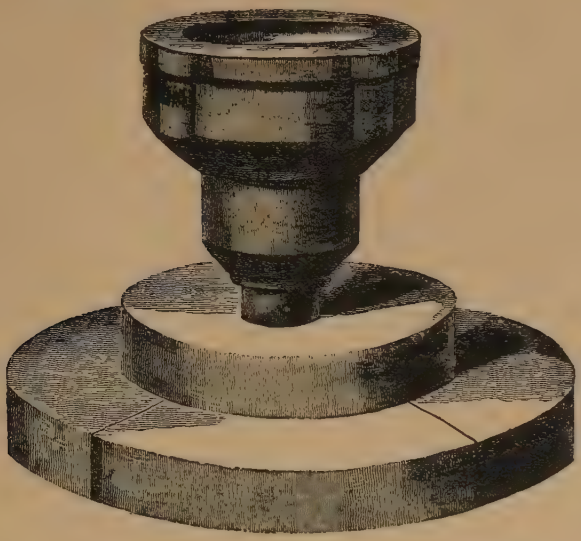
The last extension of the fabric, exclusive of merely modern treatment, was the addition of the western tower and the clerestory of the nave. These appear to have been constructed at the same time, scarcely much before 1500, and possibly even in the early years of the sixteenth century. The tower opens to the nave by a pointed arch of two chamfered orders, which die out into the walls. It is of considerable height and of a somewhat severe character, exhibiting much blank wall, with few openings and no strings, though there is one set-off on the western face. The angles are strengthened by buttresses of bold projection, set diagonally, and terminating in pinnacles of late character. The parapet is embattled, with three crenellations to each face. The west window is poor. It has three lights with two ranges of lesser lights above, all uncusped. The character of the tower is chiefly owing to the staircase turret, a rectangular projection at the south-east corner, which rises from the ground and runs up to a height of 6 ft. above the battlements. The turret terminates in a sloping pent-house roof, forming a very conspicuous object against the sky line. The belfry openings, on all four sides, are square-headed and transomed, containing two trefoiled lights, with sunk spandrils.

The clerestory has three windows on either side, of similar form to the openings of the belfry. It is observable that these clerestory windows stand neither immediately over the arches nor over their piers—an arrangement not uncommon in fifteenth century churches. A cornice and moulded parapet surmount the walls, and a sanctus-bell cot crowned the eastern gable of the nave. The gable was not at this time removed, but the new work brought up to it; and in the drawing of the church published by Whitaker in 1822, the weathering of the original gables both of nave and chancel can be distinctly seen. The south porch, which appears in the engraving, does not appear to be ancient. It was, in any case, replaced in



KIRKLINGTON CHURCH, IN 1820.

1859, when new porches were provided for both the north and south entrances to the building. A vestry of substantial character was erected in the place of the small structure on the north side of the chancel, and the walls of the latter were furnished with buttresses all round. The usual mistake was committed of raising the pitch of the nave and chancel roofs; but the worst of all the disfigurements to which the church has been subjected in modern times is the erection of an organ-chamber, which appears as a truly shocking excrescence upon the south side of the chancel.



ANCIENT FONT, FORMERLY AT KIRKLINGTON.

The belfry contains three bells, of which the second is cracked. They have the following inscriptions:—

1. JESVS BE OVR SPEED 1617.
2. CHRISTOPHER WANDEFSORD BARONET RI : TATHAM RECKTOR 1681.
3. GLORIA IN SVPREMIS DEO 1725 THO : WALKER RO : IOBLING CHVRCHWARDENS.

The font has disappeared, though its circular base remains near the south door. It was of unusual form, and it would be unsafe to assume the date of it from the drawing, which appears in Whitaker's *Richmondshire*, here reproduced. It appears to be

of pre-Reformation date, and may possibly be coeval with the fourteenth century work in the church. It has been replaced by a deplorable specimen of what Mr. Bond calls "the well-known mid-Victorian brand."

The pulpit, in carved oak, is of Jacobean character, but has probably been "made up" from fragments of old work.

The eastern end of the south aisle was, in the Middle Ages, the chapel of the Wandesforde family, with the invocation to Saint Catherine. It is mentioned by that name in the will of Anne Wandesforde, widow, 20 April, 1547, who leaves her body "to be buried within the church of Saint Michael in Kyrtlyngton, in the south closet of Saint Katherine." Two bays of the aisle were, until recently, enclosed by an oak screen with flowing tracery; and in a vault beneath repose the remains of the members of the family of Wandesforde and of their predecessors, the Musters.

The eastern ends of aisles at this period were invariably, or all but invariably, furnished with altars which were associated with chantries. As the south aisle was Saint Catherine's Chapel, it is probable that the chantry of Our Lady, mentioned in the *Valor Ecclesiasticus*, was accommodated in the eastern bay of the north aisle. A recess beside the east window indicates the position of a piscina or aumbrey; and the north window in that bay is of larger dimensions than the other window in the aisle wall.

Of the monuments in the church, the oldest are the effigies of a knight and a lady, which lie beneath canopied recesses in the wall of the south chapel. The arches are of the ogee form, with cusped heads, and are moulded with two filleted rolls, and a like number of quirked hollows. The same moulding is carried down the jambs, which have moulded bases and caps, and the canopies are crowned in each case by a well-carved finial of the hawthorn pattern. This is noteworthy, as it is rare to find the hawthorn leaf in association with the ogee form of arch. The date indicated is rather later than that of the aisle wall, and an examination of the exterior leads to the belief that these canopies are an insertion. There is a projection at the back of the recesses, the masonry courses of which do not run through with those of the aisle wall. We think the niches were inserted after 1350, though not very long after. The more easterly of the two contains the figure of a knight, which affords an interesting example of the

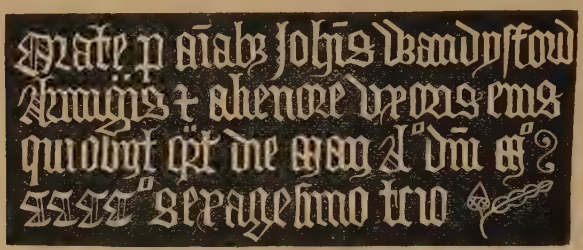
transition from chain to plate armour. The body is protected by a shirt of mail, covered by a sleeveless and tight-fitting surcoat, cut off straight at the thighs, where the mail shirt protrudes below it. Articulated shoulder-plates and brassarts are worn over the sleeves of mail, and vambraces and rear-braces are bound on by a narrow strap at the elbow-piece. The gauntlets are of plate, with divided fingers and ornaments on the knuckles. The thighs and legs are also clad in plate armour, with pointed, articulated solerets, furnished with spur straps and shanks. The knight wears a pointed bascinet with gorget of mail, which terminates in a straight edge across the breast. The helm of the warrior forms his appropriate pillow in death, and the feet are supported by a lion. Low down upon the thighs a broad horizontal belt appears, consisting of jewelled squares; and upon the left arm is bound the shield, enriched with a boldly-sculptured figure of a rampant lion. There is no sword.

In the other niche, to the west of this, reposes the effigy of a lady whose head is pillowed upon a single cushion. The kirtle is cut somewhat low at the neck, and has tight-fitting sleeves, which extend nearly to the knuckles and cover part of the hands. The head-dress is a plain coif, without coverchef or wimple; and a mantle falls from the shoulders at the back of the wearer. There are long pointed slippers, and the feet rest upon a hound. Sir Stephen Glynne, who inspected these monuments in 1864, says that the remains of colour then survived on the lady's head-dress. The shields which appear on the face of both tombs were doubtless also at one time painted with armorial devices.

The identity of these figures will, perhaps, always remain doubtful. The lion rampant was a common charge in the heraldry of the fourteenth century, and in the absence of tinctures or other distinguishing features, the shield does not afford any very conclusive evidence. The family of Musters, at that time lords of Kirklington, bore totally different arms; and the Wandesfordes do not appear to have been connected with the church or parish before 1370. The present writer, in his former work on Kirklington,[1] gave reasons for and against the belief that the male figure might represent John Wandesford, who died in 1397; but he has long had misgivings on the subject, for the reason that the style of the

[1] *The Wandesfordes of Kirklington*, p. 128.

armour, the form of the lion, and the detail of the canopies all point to a date at least thirty years earlier. The accidental discovery, at York, of the will of this John Wandesford sets the point at rest so far as he is concerned, since it is made clear by that document that the testator was buried, not at Kirklington, but at Treswell, the seat of the family in Nottinghamshire.[1] On the marriage of Elizabeth, the heiress of the Musters, with Sir Alexander Mowbray in 1355, Sir John Musters, her grandfather, "wishing to enlarge the estate of John, son of William Mowbray," granted him all his manor of Kirtelyngton, etc., subject to a rent charge of 40*s.* yearly to himself for life, and to the provision that the estate should descend



BRASS OF JOHN WANDESFORD, 1463.

to Alexander Mowbray, John's son, and to Elizabeth, daughter of Henry Musters, "now his wife," and to the heirs begotten between them.[2] Sir Alexander died in 1368 or 1369 without a male heir; and it is evident that some new settlement was made by which the manor of Kirklington came to the descendants of Elizabeth and John Wandesford, her second husband. The date 1369 is quite a possible one for these effigies; and it seems likely that the hope which the Mowbrays undoubtedly entertained of establishing a family of Mowbray of Kirklington found a grave in this monument, upon the death of Alexander.[3] The curious part of the story is that the lady must have survived for more than twenty years

[1] As this will has never been printed, we append a short abstract: Will of John Wandesford, senior, dated at Tereswelle, 15 January, 1397–8. He desires to be buried in the parish church of Tereswelle, near the body of his wife. To his son John a tenement in Mykelgate in York; and to his son Roger a tenement outside Mykyllyth. His son Geoffrey a tenement in North-strete in York. To the parish church of Tereswelle a cloth of gold. Executors, John Parker, chaplain, and sons Roger and John. Proved at York, 13 March, 1397–8.

[2] *Cal. Close Rolls*, 29 Edw. III.

[3] The will of William Mowbray of Colton, elder brother of Alexander, was proved at York, 4 July, 1391 (*Test. Ebor.*,

to see her counterfeit presentment in the church, for she was living in 1391, and was ultimately buried at Treswell. There are, however, numerous instances of a wife's effigy being placed beside that of her deceased husband, during her own lifetime.

A brass on the floor of the chapel records the death of John Wandesford, who died 4 May, 1463.

It may be transcribed thus:—Orate pro animabus Johannis Wandysford armigeris et Alienore uxoris ejus qui obiit quarto die May Anno Domini Millesimo quadracento sexagesimo tercio.

This was the third John Wandesford in succession, and he was lord of Kirklington for upwards of fifty years. Eleanor, his wife, was a daughter of Thomas Mountford, of Hackforth, in the parish of Hornby. She obtained licence from the Archdeacon of Richmond, 2 October, 1467, to cause masses to be celebrated within the manor of Kirtlyngton by a suitable chaplain or chaplains, for the space of one year,[1] and a similar licence was granted to her by Archbishop Neville, 27 September, 1469.[2] Her will, which was nuncupative, is dated in a certain low chamber or parlour, called the Prior's Chamber, within the Priory of the Friars preachers of the city of York, 2 October, 1472; and it was proved 2 September, 1473. To be buried in the parish church of Kirtlyngton; towards the maintenance of the lights, called the Rudlith and Ladylith,[3] in the said parish church, 3*s.* 4*d.*; to the sustenance of two elymosinary readers and two extra readers, 4 counterpanes and 4 linen sheets; to the Anchorite of Richmond, 20*d.*

On the clerestory wall, above the chapel, but towards the nave, hangs a funeral helmet, surmounted by the Wandesforde crest, a church or minster,[4] wrought in metal. The detail of the crest is excellent. There is a central tower, with

i, 144). The editor, the Rev. James Raine, tells us that John Mowbray, who is styled 'of Kirklington,' was great-great-grandson of Robert Mowbray, younger brother of William de Mowbray, the ancestor of the Mowbrays, Dukes of Norfolk.

[1] *Reg. Archd. Rich.*, quoted by Raine.

[2] *Reg. Neville*, i, 646.

[3] The 'rood-light' was common in churches, and was burnt during service time before the rood or cross. The 'lady-light' was burnt before the image or altar (sometimes both) of Our Lady. (See under Pickhill, p. 127.) The latter was also called the 'plough-light' (*Pat. Rolls*, 27 Eliz., part 10, m. 10), which seems to suggest that it was specially burnt at some particular season of the year connected with ploughing. These were probably wax candles, and are called *lumina*, but there were also general lights in the church supported by bequests, which are called *lampades;* these must have been of some other form, such as a lantern. (*Notes by* T.M.F.)

[4] The peculiar crest of this family was doubtless adopted in allusion to the surname of the family of Monasteriis or Musters, whose successors the Wandesfordes are, at Kirklington. The motto is TOUT POUR L'EGLISE. The device of the coat armorial—Or a lion rampant double queued azure—was most probably

an octagon spire, in each face of which are two narrow windows, two western turrets, with a west door and large window over it. The roof is of the tunnel or cylindrical form, and there is a transept with door and a window above; two round-headed windows in the nave and two in the chancel. The helmet and crest are of the style of Henry VII's reign, and were most likely placed in the church in memory of Sir John Wandesford, who died without issue in 1503. A pair of gauntlets, which hangs beside the helmet, is of the same age.

Pedigrees of these families, which have furnished so many rectors of the church, as well as being successively lords of the manor for more than eight centuries, will be quite pertinent to our subject.

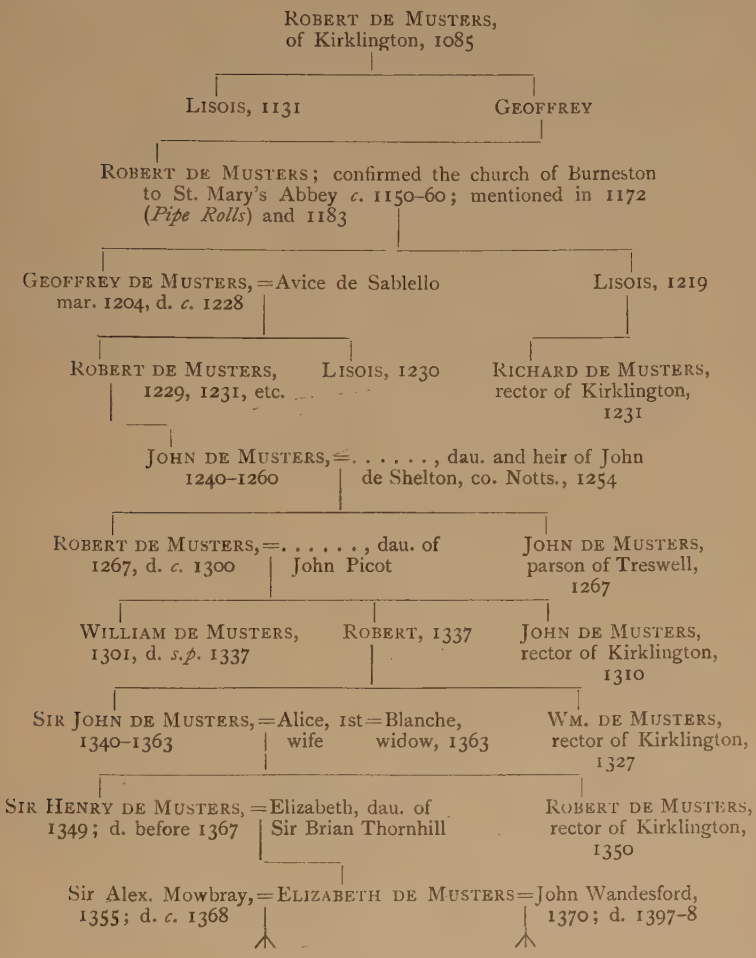
Beneath the south window of the chapel is the tomb of Sir Christopher Wandesford, who died in 1590, surmounted by his effigy, and presenting a fine display of armorial shields. The tomb bears so strong a family likeness to the monument of Sir William Ingleby (died 1579) in Ripley Church as to suggest that both are the work of the same sculptor. In each case the altar tomb has a moulded base and cornice, and the front elevation is enriched with four shields of arms (see Plate XXIV, at p. 95). Those at Kirklington are :—

1. A lion rampant, double queued, for WANDESFORD.
2. Wandesford, impaling a cross moline, for FULTHORPE, of Hipswell.
3. Wandesford impaling ermine, 3 bows bent in pale, for BOWES, of Streatlam.
4. A bend within a bordure engrailed, for MUSTERS, of Kirklington.

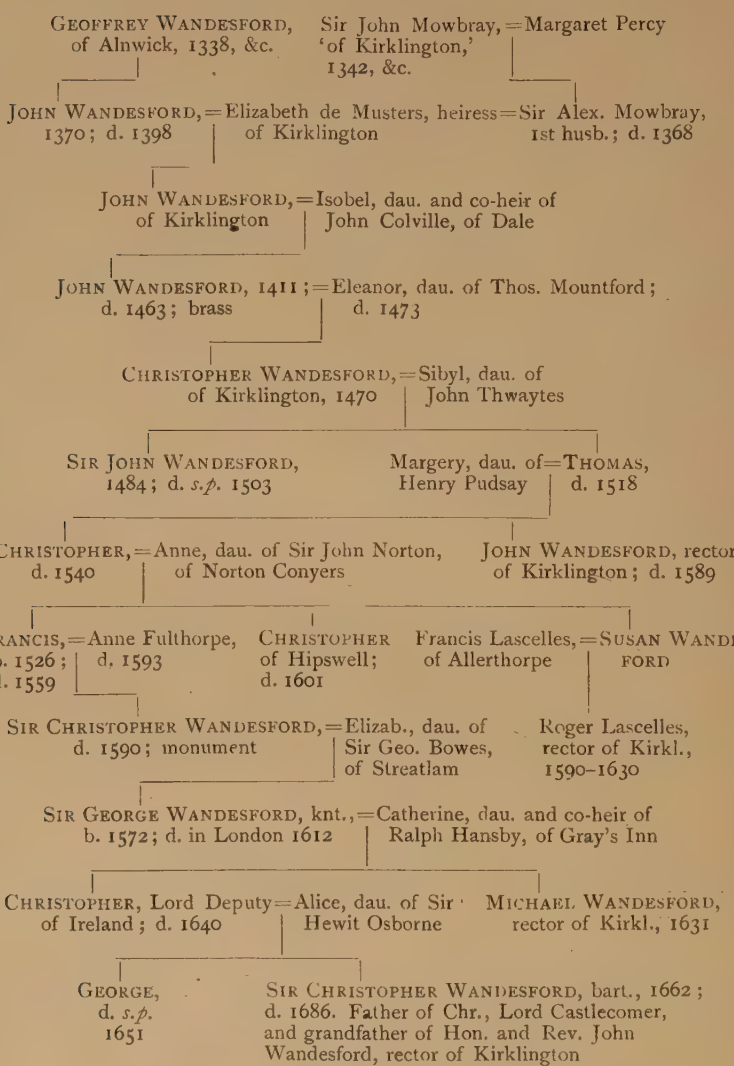
The effigy lies at full length upon the tomb, and is depicted in armour, except as regards the head, which rests upon a cushion. The feet are unsupported. It is clearly a portrait,

assumed from the bearing of the Mowbrays, Elizabeth Musters, heiress of Kirklington, in the Fourteenth century having married (1st) Sir Alexander Mowbray and (2nd) John Wandesford. By her first husband the Lady of Kirklington had a daughter, Elizabeth, who became the wife of the celebrated Justice Gascoigne. She was heir of her father, but not of her mother. Kirklington, being a male fief, descended to the Wandesfordes. The family was advanced in the Eighteenth century to the dignities of Viscount Castlecomer and Earl Wandesforde, and the heiress in 1769 married John, eighteenth Earl of Ormond, with the provision that her second son should inherit her estates, and that he and his descendants should bear the surname and arms of Wandesforde. The manor of Kirklington affords the only illustration in Yorkshire (so far as we are aware) of lands which have descended in an unbroken line of inheritance from the original Norman grantee to the present day.

PEDIGREE OF MUSTERS.


Robert de Musters, of Kirklington, 1085
Lisois, 1131
Geoffrey
Robert de Musters; confirmed the church of Burneston to St. Mary's Abbey c. 1150–60; mentioned in 1172 (Pipe Rolls) and 1183
Geoffrey de Musters, mar. 1204, d. c. 1228
Avice de Sablello
Lisois, 1219
Robert de Musters, 1229, 1231, etc.
Lisois, 1230
Richard de Musters, rector of Kirklington, 1231
John de Musters, 1240–1260
. . . . . , dau. and heir of John de Shelton, co. Notts., 1254
Robert de Musters, 1267, d. c. 1300
. . . . . , dau. of John Picot
John de Musters, parson of Treswell, 1267
William de Musters, 1301, d. s.p. 1337
Robert, 1337
John de Musters, rector of Kirklington, 1310
Sir John de Musters, 1340–1363
Alice, 1st wife
Blanche, widow, 1363
Wm. de Musters, rector of Kirklington, 1327
Sir Henry de Musters, 1349; d. before 1367
Elizabeth, dau. of Sir Brian Thornhill
Robert de Musters, rector of Kirklington, 1350
Sir Alex. Mowbray, 1355; d. c. 1368
Elizabeth de Musters
John Wandesford, 1370; d. 1397–8

PEDIGREE OF WANDESFORD.


Geoffrey Wandesford, of Alnwick, 1338, &c.
Sir John Mowbray, 'of Kirklington,' 1342, &c.
Margaret Percy
John Wandesford, 1370; d. 1398
Elizabeth de Musters, heiress of Kirklington
Sir Alex. Mowbray, 1st husb.; d. 1368
John Wandesford, of Kirklington
Isobel, dau. and co-heir of John Colville, of Dale
John Wandesford, 1411; d. 1463; brass
Eleanor, dau. of Thos. Mountford; d. 1473
Christopher Wandesford, of Kirklington, 1470
Sibyl, dau. of John Thwaytes
Sir John Wandesford, 1484; d. s.p. 1503
Margery, dau. of Henry Pudsay
Thomas, d. 1518
Christopher, d. 1540
Anne, dau. of Sir John Norton, of Norton Conyers
John Wandesford, rector of Kirklington; d. 1589
Francis, b. 1526; d. 1559
Anne Fulthorpe, d. 1593
Christopher of Hipswell; d. 1601
Francis Lascelles, of Allerthorpe
Susan Wandesford
Sir Christopher Wandesford, d. 1590; monument
Elizab., dau. of Sir Geo. Bowes, of Streatlam
Roger Lascelles, rector of Kirkl., 1590–1630
Sir George Wandesford, knt., b. 1572; d. in London 1612
Catherine, dau. and co-heir of Ralph Hansby, of Gray's Inn
Christopher, Lord Deputy of Ireland; d. 1640
Alice, dau. of Sir Hewit Osborne
Michael Wandesford, rector of Kirkl., 1631
George, d. s.p. 1651
Sir Christopher Wandesford, bart., 1662; d. 1686. Father of Chr., Lord Castlecomer, and grandfather of Hon. and Rev. John Wandesford, rector of Kirklington

and bears a striking resemblance to the picture of Sir Christopher at Castlecomer, the seat of the Wandesforde family in Ireland. He wears an Elizabethan ruff round the neck, and the hands, which are without gauntlets, are joined in prayer, in a more free and natural manner than that which was conventional in the earlier effigies. The cuirass consists of breast and back plate, the former having a ridge down the centre, and projecting point at the abdomen. The shoulders and arms have the usual protection, but the large coudière or elbow-piece, which was a feature in the armour of the Fifteenth century, has no place here. Long jointed and overlapping taces extend all the way from the waist to the knees, and protect the front of the person only, the back being covered with a leathern garment, around which the taces are bound by straps. The knee plates, which are strengthened by a corrugation, retain something of the mediæval flange on the outer sides; and the legs are encased in greaves or double leggings of plate. The feet of the figure are damaged, but have been protected by sabbatons cut off square at the toes, and furnished with rowelled spurs. The sword, which is bound to the waist by a sash and girdle, lies at the left side of the wearer. A helmet with closed vizor, carved in stone, forms part of the composition, but does not seem to have been attached to the monument in any way. The same thing occurs at Ripley, where the knight is also depicted bareheaded, and the helmet merely placed, as a detached stone, beside the effigy. At the back of the altar tomb is a stone erection, containing an inscribed panel, surrounded by arabesque scroll-work, and surmounted by the armorial achievement of the family. This is modern, but it appears to be a replica of what was there before, especially as a similar design occurs over the Ingleby tomb. It is rather poorly executed. The inscription is as follows:—

MEMORIAE
CHRISTOFERI WANDISFORD MILITIS QVI
OBIIT II^{mo} DIE IVLII ANNO D'NI 1590 ANNO
AETATIS SVAE 42do

Hic jacet ille, Deo, Patriae, Qvi vixit Amicis
Dum Patriae et Charis sivit adesse Devs.
Nunc tumvlo corpvs, nunc solv nomen amicis
et Patrie, superest Spiritvs ipse Deo.

The elegiacs may be translated thus:—Here lies he who lived for God, for his country and his friends, so long as God willed that he should be with country and dear ones. Now there remains his body for the tomb, his name alone for his friends and his country, his spirit itself for God.

The shield above, of six quarterings, depicts the bearings of 1. Wandesford; 2. Musters; 3. Colville; 4. Conyers; 5. Fulthorpe; 6. Bland.[1] This is surmounted by the appropriate helmet and mantling with the Wandesford crest, a minster proper.

Sir Christopher Wandesford, whose monument this is, took part when a young man, with his father-in-law, Sir George Bowes, in the defence of Barnard Castle in the Rising in the North, 1569. He was the trusted servant of Queen Elizabeth, who employed him upon several occasions, and conferred knighthood upon him in 1585. He was high sheriff in 1578 and 1579, and at one time Vice-President of the Council in the North. He also rebuilt the Hall at Kirklington, as it now stands, about the year 1571. The Rev. Dr. Toby Matthew, Dean of Durham, and afterwards Archbishop of York, preached his funeral sermon in this church, 13 August, 1590, from 2 *Timothy* iv, 2.

Other memorials in the chapel commemorate Sir Christopher Wandesford, Bart., M.P. for Ripon, died 1686; Eleanor, his widow, daughter of Sir John Lowther, of Lowther Castle, Bart., died 1714; and Christopher, first Lord Castlecomer, died 1707. At the west end of the south aisle are the tombstones of Mary Wandesford, the foundress of "The Lady's Hospital" in Bootham Bar, York, died 1726; Rev. Richard Ella, who was twenty years curate and twenty-eight years rector of the parish, and died 1802, aged 91; and Rev. William Ogilby, LL.D., also rector of Kirklington, died 1748.

Two mediæval grave-covers are preserved beneath the tower. One of these has a sculptured cross-head of the Thirteenth century; the other has a plain incised cross, with a representation of a chalice and book—the Gospel. From the tall form of the chalice this appears to be of early date, not later than 1250, and possibly even of the Twelfth century. The arms of the cross are cut off diagonally, in the manner expressed heraldically as slipped.

[1] Conyers of Sockburn was brought into the shield by the marriage of John Wandesford with Isobel daughter and coheir of Sir John Colville, whose grandmother was Elizabeth Conyers. The arms of Bland of Stretford were quartered by the Fulthorpes of Hipswell in consequence of the marriage of Alan Fulthorpe with Alison heir of Thomas le Bland at the end of the Fourteenth century.

In the chancel there is a tablet to the memory of Philip Bendlowes, who died 1769, "the last male heir of that antient family." He left £50 to the churchwardens of Kirklington, the interest to be applied for the benefit of the poor of Howgrave, in such a manner as they should see fit. The Bendlows had been settled at Howgrave since the Sixteenth century.

A few fragments of stained glass from different parts of the fabric were glazed, at the last restoration of the church, into the lancet looking into the vestry. A dragon in a circle is fourteenth century work, and is most likely coeval with the aisles; various heads of saints and other objects are probably from a fifteenth century window; whilst a representation of the Wandesford crest is much later—Seventeenth or even Eighteenth century.

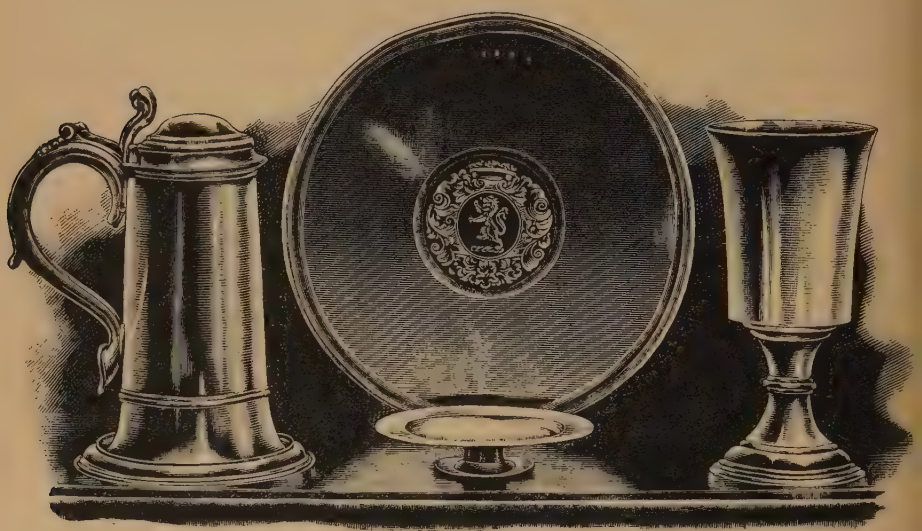
A hatchment over the tower arch recalls the funeral of Sir Christopher Wandesford, first baronet, 1686. The shield is emblazoned with the quartered coat of WANDESFORD, impaling Or six annulets sable, three, two, and one, for LOWTHER.

At the old lectern there is a chained book with the manuscript date 1671; and, according to Mr. J. O. Morris's *Little Guide*, this is one of two chained books only which are left in the North Riding, the other being at Grinton in Swaledale. The chain is older than the book, and has probably been used to secure one of the chained Bibles which were ordered to be provided in all churches after the Reformation. The volume is a copy of the fourth edition of the *Companion to the Temple*, by the Rev. Thomas Comber, D.D., Dean of Durham, who married a granddaughter of Lord-Deputy Wandesford.

The holy vessels include a chalice with paten forming the cover, shown in the annexed illustration. These bear the London hallmark, and the date letter for 1632; and as the paten has the family motto, *Tout pour l'Eglise*, inscribed upon the foot, we may conclude that these two pieces were the gift of Christopher Wandesford, who was Lord-Deputy of Ireland in 1639. The salver, which is engraved with the double-queued lion in an oval, was probably given by the Hon. and Rev. John Wandesford, rector of the parish from 1717 till 1747. It was made by Edward Holaday, London, in 1718. This and the flagon are both of the Britannia standard, the latter bearing the Wandesford crest and motto and the maker's

marks of Richard Greene, London, 1721. In addition to the vessels illustrated, there is a second salver with the Wandesford lion in a lozenge and the initials M.W. chased on the back. Miss Mary Wandesford, of York, who died in 1726, left, by her will, to Lord Castlecomer "all my plate marked M.W. for his use during his life, to remain to my nephew, John Wandesford, rector of Kirklington." There is also a more modern cup, which was a "gift to Kirklington parish by the rector, Rev. John Prior, 25 May, 1854," but which appears by its marks to have been made by John Scofield in 1782.

The local registers of baptisms, marriages, and funerals have been printed by the Yorkshire Parish Register Society,



COMMUNION VESSELS AT KIRKLINGTON.

forming Volume XXXV of their publications. They are preserved since the year 1568, and with unimportant exceptions are complete and in good condition. One volume, however, embracing baptisms and burials for the period 1735–65, has sustained damage, and many of the entries are to be read only in part. The dullness, which is inseparable from this class of record, is relieved, in the present case, by an interesting entry concerning the collection of the tithes and profits of the parish—apparently copied from some ancient statutes and usages. It is a pity that a date cannot be assigned to it:—

[*W. Davey & Son, phot.*

KIRKLINGTON—MONUMENT OF SIR CHRIS. WANDESFORD, 1590.

Easter reckonings to be paid the week before Easter for the year preceding. Wool to be gathered at the time of shearing. Lambs to be taken at St. Thomas' day in summer[1]; Geese at Michaelmas; Hens and Turkeys at Christmas; Pigs to be taken when three weeks old. Easter reckonings to be paid after this manner, viz. every parishioner above the age of sixteen is to pay for oblations[2] 2*d.* Item every inhabitant is to pay for every cow renewing within the year 2*d.*, not renewing 1*d.* oblation; and if the owner have five kine or above, he is to pay for every cow 4*d.*, or otherwise to pay Tith calf in kind. For every Kiln 1*d.*; each swarm of bees 1*d.* If there be five swarms or above, they may be taken in kind. Hemp may be tithed in kind, or if the Rector please, for each peck of hemp seed sown, 2*d.* For each plow, 1*d.*; orchard, 1*d.*; foal, 1*d.*; garden 1*d.* For every hen not paid in kind, 6*d.* Tythe corn is to be paid in kind, Hay in kind, or an arbitrary composition which hath usually been 1*s.* for each day's mowing.

We have met with no earlier authority for the invocation of the church than the will of Anne Wandesford, quoted above, 1547. It was, however, undoubtedly dedicated to St. Michael. As Burneston had Saint Lambert's fountain, mentioned so early as the Twelfth century, so Kirklington possesses its Holy Well, beside the old Mill House on the north of the village. Although its name has now passed from the popular remembrance, it is provided in a lease of lands to Roger Croft, in 1628, that his cattle shall have right of access to go into the water near unto a spring called Michaell-well, both in winter and summer; and we are left in no doubt as to where the spring was situated, for Mrs. Alice Thornton has recorded that her father brought water to the Hall in lead pipes from a cistern of the same metal "near St. Michael's Well by the mill-race."

In the survey of churches made by the authority of Parliament in 26 Henry VIII (1535–6), and known as the *Valor Ecclesiasticus*, it is said that there is a chantry in the parish church of Kyrklyngton in honour of the Blessed Virgin Mary, Robert Wylkynson being the stipendiary. The rents of divers tenements with which it was endowed amounted at that time to £3 6*s.* 8*d.*; but this would not be the only remuneration of the chantry priest, who might receive additional fees for *obiits* and *certains* and other services, such as school teaching. An 'obiit' consisted of masses said for the soul of a deceased person

[1] St. Thomas of Canterbury = 7th July.

[2] Oblations or obventions were offerings made by the pious faithful to God and the Church. Besides Easter dues there were altar oblations, which the priest had for saying mass; oblations which were given by wills of the faithful to the Church; oblations for the dead which were given at burials; oblations given by penitents; and pentecostals, which were made at Pentecost by parishioners to their parish priest and by daughter churches to the mother church. (From *Notes on Dewsbury Church*, by S. J. Chadwick, F.S.A.)

on the anniversary of his death. A 'certain' was saying a short prayer at mass, on Sundays, for certain persons by name. When the chantry certificates were prepared in 1548, there was certain money given by the ancestors of Francis Wandesford, for the founding of an obiit, to the yearly value of 6*s.* 8*d.*, out of lands in Howgrave; also the farmers of Sexton lands in Kirklington had always been used to maintain one lamp within the quire of Kyrtlyngton, before the sacrament there, to the yearly value of 6*d.*[1]

The name of Robert de Musters is mentioned in an Extent of Richmondshire, 1281–2, as patron of the church of Kyrtelyngton, which is worth £50 yearly. In the taxation of churches ordered by Pope Nicholas IV, completed in 1292, it is valued at £33 6*s.* 8*d.*, but this underwent the diminution common to most benefices, during the unsettled period of Edward II's reign; and in the *Nova taxatio* (1318) the rectory appears as worth £13 6*s.* 8*d.* only. The advowson was the subject of a lawsuit in 1384–6, the record of which gives us a great deal of information regarding the early rectors. It has been already printed,[2] so we will only say here that Sir Michael de la Pole, an intimate adviser of Richard II, who made himself very unpopular by the course he took in supporting the king in his arbitrary method of government, claimed the advowson in virtue of a grant made to him by John de Musters in 1352. Michael had presented John de Burton to the living; John and Elizabeth Wandesfords had presented William Faudon; and after the lapse of six months Alexander Neville, Archbishop of York, had preferred William de Monketon, his chaplain. The whole history of the advowson was gone into, and the presentation of no fewer than seven successive rectors put in evidence. The suit lasted two years, and was decided in the Wandesfords' favour.

Kirklington is a rectory with cure of souls, but in the Thirteenth and Fourteenth centuries there was a vicarage also. The clergy of the church have been as follows:—

1231—Richard de Musters, instituted to the parsonage by Archbishop Grey, acting in default of William, Archdeacon of Richmond, 17 October, 1231, upon the presentation of Robert de Musters, patron; William de

[1] *Yorkshire Chantry Surveys.* [2] *The Wandesfords of Kirklington*, p. 184.

Buketorp, having been recently admitted to the perpetual vicarage of the church. The vicar shall possess all altarage[1] and church lands, except the messuage, and shall pay thereout to the parson and his successors three marks of silver, and shall meet all ecclesiastical obligations, episcopal or archidiaconal. The vicar also to serve the church sufficiently and honestly, by suitable chaplains and ministers. (*Reg. Grey*, p. 40.) The rector or vicar of Kirklington came into the agreement of 1254, relating to mortuary. (See p. 12*n*.)

c. 1287—Henry le Vavasur, rector of the church of Kyrtelington, had a grant from Thomas, son of Alexander of Helperby, of a carucate of land, lying from the court of the rector of Kyrtelington in length and breadth up to the toft and croft of Ralph le Sergaunt. Without date but *c.* 1287. (*Castlecomer MSS.*)[2]

c. 1300—John de Musters, presented by Robert de Musters *temp.* Edward I, died *temp.* Edward III. He had a grant from Ralph de Rugemund of a pasture called Ronewell, lying between Howgrave and Kirklington, without date but *c.* 1300. His nephew bestowed these lands upon Fountains Abbey in 1354. Thomas, son of William at the Water of Thornboro', and Sara, his wife, quitclaimed to John de Musters, parson of the church of Kirtelington, two bovates of land and four acres of meadow in Yarnwick, for which he paid them £10. Fine dated in the morrow of S. John Baptist, 3 Edward II (25 June, 1310). (*Castlecomer MSS.*; Burton's *Monasticon*, p. 198; *Yorks. Fines*, Edward II.)

1327—William de Musters, presented by Robert de Musters. At Auckland, 22 July, 1327, Henry de Mustiers acknowledged a debt of 100 marks to William de Mustiers, parson of the church of Kyrtelington. He still had the same designation, 4 March, 1333, when he declared that he was satisfied of the 100 marks which Henry de

[1] This deed amounts almost to an ordination of a vicarage, which, however, became merged at a later period in the rectory. The term *altarage* was primarily an emolument arising to the priest *ratione Altaris;* but in a larger sense it comprises all the smaller tithes which vicars have for their maintenance. See Ayliffe's *Parergon*, p. 60.

[2] The Castlecomer MSS. are printed in *The Wandesfordes of Kirklington*. 1904.

Mustiers, in the first year of the king's reign, had acknowledged that he owed him. William resigned the rectory about 1340. (*Castlecomer MSS.*; *Cal. Close Rolls*, 1 and 7 Edward III.)

c. 1340—Walter de Calveton, presented by John de Musters and Alice, his wife. On 26 January, 1344, the king granted a commission of *oyer* and *terminer*, touching a complaint by Henry de Percy, the elder, that Walter de Calveton, parson of the church of Kirtelyngton, John and Peter de Calveton, and others (named), broke his park at Topclif-on-Swale, hunted therein, took and carried away deer, felled trees, and carried them away. In 1349, Walter de Calveton, rector of the church of Kyrtellington, and William de Settering-ton, parish chaplain of the same church, acted as feoffees in a fine and recovery of the manor of Kirkling-ton with Theakston and Sinderby. (*Cal. Patent Rolls*, Edward III; *Castlecomer MSS.*)

c. 1350—Robert de Musters, presented by John de Musters and Alice, his wife. Styled rector of the church of Kyrtellington in 24 Edward III (1350–51), when he and William Scurueton had a grant of one messuage and one oxgang of land in Kirklington from John de Musters, which they released to the same John in 1352. Also Robert, here styled son of Sir John de Musters, releases to John, the son of William Mowbray, in fee, all his right in the manor of Kirtelington. He had an indult to appoint confessors from Pope Innocent VI on 7 ides March, 1353. He is called Robert Mustres, parson of Kirtelyngton, in a licence in mortmain, 28 Febru-ary, 1363–4, granting to him and others that they may found a chantry in the church of West Tanfield, according to the ordinance of Avice, widow of John Grey, of Rotherfield. (*Castlecomer MSS.*; *Cal. Pap. Lett.*, iii, 493; *Rotul. Orig.*, ii, 278.)

c. 1365—William de Haulay, presented by Alexander Mow-bray and Elizabeth, his wife. Was concerned in 1379 and 1381 in the matter of the alienation in mortmain of a rent of 8 marks out of the lands of the abbot and convent of Neubo to a chaplain to celebrate divine service in the parish church of Newark,

for the souls of Robert de Caldewell, his parents and ancestors, and others. He died 21 October, 1383. (*Castlecomer MSS.*; *Cal. Pat. Rolls*, Richard II.)

1384—William de Monketon. Collated by Alexander, Archbishop of York, in consequence of lapse, no presentation having been lawfully sustained. His name appears in a list of clergy who went with the English army to Scotland in company with Richard II, in August, 1385—Willelmus Monkton, rector ecclesie de Kirclyngton.[1] By an inquisition held at Ripley, 20 April, 1390, it was found that John Wetwang, a monk of Fountains Abbey, had divers silver vessels to the value of 512 marks, which were formerly Alexander Neville's, late Archbishop of York, who forfeited to the king,[2] and that he had sold them for that sum to two merchants in York, whereupon he and the Abbot of Fountains were impeached—yet now the king pardons the said monk and the said abbot (5 July, 1391), and annuls all proceedings against them, because they allege that a certain man, William de Monketon, then parson of Kyrklyngton, clerk to the said archbishop, had received the whole 512 marks, and that the abbey had made no profit by the transaction. (*Cal. Pat. Rolls*, Richard II.)

1386—William de Faudon, presented by John de Wandesford and Elizabeth, his wife, 26 November, 1383, but institution was appealed against, first to the Archbishop of York, then to the King's Bench, by whom it was sustained. In 1389, William de Faudon, parochial rector of the church of Kyrtelyngton, appealed to Pope Urban VI against William de Munketon, priest, and others, touching the benefice and the fruits thereof. He obtained letters compulsory, directing certain people in the diocese of York to deliver up, under pain of excommunication, certain written instruments and muniments essential to clearing the merits of the case, and which they withheld. Dated at Rome, 30 July, 1389. (*Castlecomer MSS.*)

[1] Archbishop Neville's Certificate, 3 Nov., 1389.

[2] Archbishop Neville was 'translated' by Urban VI to the See of St. Andrew's in April, 1388, but as they believed in the other Pope in Scotland, this was really equivalent to deprivation. He died as a parish priest at Louvain, 13 May, 1392, and was buried in the church of the Carmelites there.

1391—Robert de Mirflet, instituted 9 April, 1391, on the presentation of John and Elizabeth Wandesfords. (*Torre's MS.*)

1435—William Plungar, parson of the church of Kirtlyngton, witnesses a release to John Wandesford of all lands and tenements in Kirtlyngton, which he has of the gift of William Smelt, of Topcliffe, 8 December, 1435. (*Castlecomer MSS.*)

1438—Christopher Mountford, presented by John Wandesford, and instituted 5 September, 1438; vacant by the death of William Plungar. (*Torre's MS.*)

1439—Adam Copendale, instituted 17 February, 1438–9, on the presentation of John Wandesford.

1491—Ralph Wandesford, petitioned Pope Innocent VIII to be admitted to holy orders notwithstanding defect of birth (illegitimacy), which was referred to the official of the diocese of York, who was authorised to grant dispensation if he saw fit. Dated at St. Peter's, Rome, 12 September, 1490. Is styled "rector of Kirklington" when he was ordained sub-deacon 28 May, 1491; deacon 24 September; and priest 17 December, same year.[1] Acted as one of the trustees of an entail of Kirklington, 10 January, 1504–5. In a suit respecting the will of Gerard Wanseford, of the city of York, "stacionar," in the year 1513, Ralph Wansforth, parson of Kirklyngton, is one of the witnesses. (*Castlecomer MSS.*; *Reg. Rotherham*; Davies' *York Press*, p. 154.)

1524—Thomas Powers is mentioned as incumbent in the return of benefices made to Cardinal Wolsey, 24 January, 1524–5,[2] and he was still rector in 1535, when the living was worth in mansion-house and glebe £3 6*s.* 8*d.*, and in other exits £22 4*s.* 8*d.*, less reprisals 4*s.* 2*d.*—clear value, £25 7*s.* 2*d.* (*T. R. Miscellaneous Books*, Henry VIII; *Valor Ecclesiasticus.*)

1547—John Wandesford, third son of Thomas Wandesford, of Kirklington, is designed scholar of the diocese of

[1] Mr. S. J. Chadwick says that it was common to admit men in minor orders, and sometimes under age, to benefices. For an interesting chapter on this subject, and on pluralities, farming benefices, ignorance of incumbents, etc., see Cutts, *Parish Priests and their People*, chapter xxii. (Notes on Dewsbury Church, by S.J.C.)

[2] That is the date of the return, but the list was evidently compiled rather earlier. Wolsey's mandate ordering the compilation is dated 31 August, 1523.

York in a dispensation from Peter Vannes, authorised by Pope Clement VII, to be admitted to holy orders though under age—in his 23rd year—dated at London, 3 December, 1531. Was parson of Kyrtlyngton 20 April, 1547, when he witnessed the will of his sister-in-law, Anne Wandesford, widow. At an episcopal visitation in 1548, Mr. John Wandisfurth was rector and Ralph Smythe curate. Buried at Kirklington, 8 March, 1589–90, aged about 81. (*Castlecomer MSS.*; *Par. Reg.*)

1590—Roger Lascelles, son of Francis Lascelles, of Allerthorpe, and Susan Wandesford, his wife. For his pedigree see page 71. Of Brazenose College, Oxford. Presented by Sir Christopher Wandesford, and instituted 19 May, 1590. Died 21 July, 1630, aged 73—"a most religious and faithful pastor the space of forty years." (*Castlecomer MSS.*; *Par. Reg.*; *Oxford Hist. Soc.*, xii, 69.)

1631—Michael Wandesford, third son of Sir George Wandesford, of Kirklington, by Catherine Hansby, his first wife. Presented by Christopher (afterwards Lord-Deputy) Wandesford; canon of the first stall of Ripon Cathedral, 25 February, 1624–5; dean of Limerick, 1635; and dean of Derry, 1636. Resigned this living in 1636. His wife was Bridget, daughter and co-heir of Giles Parker, of Scotton and Waddington, who married, secondly, William Humberston. (*Par. Reg.*; *Mem. Ripon.*)

1636—Henry Sutton, born at Gloucester, son of Rev. William Sutton, D.D., of Bredon, co. Worcester. Matriculated at Brazenose College, Oxford, at the age of 17. Presented by Christopher Wandesford; resigned 1638, and was thereafter rector of Bredon, 1642. He was son-in-law of Dr. John Prideaux, bishop of Exeter. (*Foster's Ind. Eccl.*; *Alumni Oxoniensis.*)

1639—Robert Dagget, B.D., of the family of Dagget, of Howe. Of Sidney Sussex College, Cambs.; B.A. incorporated at Oxford; M.A., 8 July, 1614. Presented by Christopher Wandesford, instituted 30 April, 1639. Died suddenly on Sunday, 19 August, 1644; buried at Kirklington. (*Chester Dioc. Rec.*; *Life of Thornton*, p. 58.)

1644—Michael Syddall, youngest son of William Syddall, of York, presented by George Wandesford, and officiated 1644–49, but was never legally instituted.[1] He was also vicar of Catterick, where he died, and was buried 8 January, 1658, aged 45. (*Par. Reg.*; *Castlecomer MSS.*; *Life of Thornton.*)

1649—Philip Nisbet, intruded presbyterian minister, son of Rev. Philip Nisbet, rector of St. Martin's, Micklegate, and afterwards of Easington; nephew of Sir Alex. Nisbet of that ilk, and first cousin of the author of Nisbet's *Heraldry*. Deposed 1662, and died in October, 1663; buried at St. Martin's, Micklegate, York. His wife was Susan, daughter of Abraham Hemingway, with whom he had several children baptised at Kirklington, 1647–60. His widow was buried 19 April, 1683. (*Par. Reg.*; *Life of Thornton*; Baxter's *Life and Times*, ii, 834.)

In August, 1660, James Scott [? Stott] petitioned Charles II for presentation to the rectory of Kirklington, in Richmondshire, which was void through the death of Robert Dagget. "His loyalty and orthodoxy have reduced him to great distress for twenty-two years, but now His Majesty can show favours to constant sufferers." A certificate of the petitioner's sufferings is annexed to the petition. (*Cal. State Papers*, 1 Charles II.)

1662—Richard Tatham, presented by Christopher Wandesford, and instituted 21 January, 1662—"a most learned, devout, and faithful pastor the space of thirty-six years." Died at Tunstall, co. Lancs., 11 July, 1698, aged almost 70, and is buried there. Eleanor, his wife, was buried at Kirklington, 23 April, 1668. His daughter, Alice, married George Woodyear, of Crookhill, near Doncaster. (*Chester Dioc. Rec.*; *Par. Reg.*)

[1] Opposition was raised to the settlement by the victorious Independents, and General Fairfax himself sent a minister named Clarkson to be admitted to the rectory of Kirklington, saying that "the Parliament did not think fit to entrust the disposal of livings to any but themselves." Mr. Clarkson preached in the church once, but was violently ejected by the people, on the ground that he had spoken and railed against the Lord's Prayer in York Minster, saying they were all damned that used it, for it was a Popish invention. Kirklington rose in its pews in hot anger, and a Kirklington Jenny Geddes was found to flourish her stool at the preacher, shouting at the same time, "They weare noe more damned than himself, old Hackle-Back" (*Life of Thornton*, p. 210).

1698—Edmund Tatham, presented by Sir Christopher Wandesford, and instituted 17 October, 1698. Resigned 1705; buried at Kirklington 1 June, 1733. He had a son, Edmund of Melmerby, born 1700, died 1747. (*Ibid.*)

1705—Robert Asheton, presented by Sir Christopher Wandesford, and instituted 14 September, 1705. Resigned 1717. (*Ibid.*)

1717—Hon. John Wandesford, younger son of Christopher, Lord Castlecomer, instituted 20 June, and inducted 2 July, 1717. He was also vicar of Catterick from 1722 until his death in March, 1747. He was buried at Kirklington. (*Ibid.*)

1748—William Ogilby, LL.D., presented by Lord Castlecomer, and instituted 2 May, 1748. Died 21 February, 1758, aged 43; buried at Kirklington. (*Ibid.*)

1758—John Talbot, of the family of Mount Talbot, co. Roscommon. Clare College, Cambs.; B.A., 1752; M.A., 1755. Presented by John, Earl of Wandesford, instituted 8th and inducted 19 August, 1758. Had a son, Henry Herbert, baptized 1765. He died 18 June, 1773, aged 66. (*Ibid.*)

1773—Richard Ella, previously for twenty years assistant-curate, instituted 9 December, 1773, on the presentation of the Earl of Wandesford, and inducted 15th of the same month. Died 28 January, 1802, aged 91; buried at Kirklington. (*Ibid.*)

1802—Thomas Place, LL.B., presented by Anne, Countess of Ormond, and instituted 6 March, 1802.

1828—Peter Ewart, fourth son of William Ewart, of Liverpool. Matriculated at Christ's College, Oxford, 27 January, 1809, æt. 19; B.A., 1823; M.A., 1826. Presented by Anne, Countess of Ormond, and instituted January, 1828. Died at 51, Westbourne Terrace, Paddington, 25 August, 1852. Will, dated 12 July, 1841, proved at London, 20 December, 1852.

1853—John Prior, of Mount Dillon, co. Dublin, previously for seven years curate of Taney, same county. Presented by Hon. Chas. Butler Wandesforde, and instituted 18 January, 1853. Died 21 December, 1867; buried at Kirklington.

1868—John Meridyth, presented by Chas. Wandesforde, and instituted 12 June, 1868. Died 25 February, 1878, aged 71; buried at Kirklington.

1878—George Augustus Ward Huddart. Of Trinity College, Dublin; B.A., 1867; M.A., 1870; LL.D., 1882. Presented by Chas. Wandesforde, and instituted 9 August, 1878. Died 26 September, 1908, aged 64; buried at Kirklington.

1909—Macdonnell Longuet Liebenrood, instituted 25 February, and inducted 16 April, 1909, on the presentation of Richard Henry Prior Wandesforde.

Chapter VI.

SAINT PATRICK, PATRICK BROMPTON.

The earliest historical notice of the church of Brompton Saint Patrick is furnished by a deed of about 1100, or a few years thereafter, by which Bardulf, at the prayer and request of his brother Bodin, and for the souls of their father and mother, bestowed the churches of Patrick Brunton and Ravenswath, together with a carucate of land in each place upon the Abbey of Saint Mary at York.[1] Bodin was lord of Bedale in 1085, and in his old age, desiring to serve God and to quit the world, he divided his property between Ribald and Bardulf and retired to the newly-founded Benedictine monastery of St. Mary. Akarius, son of Bardulf, gave two sheaves of the corn growing upon his demesne of Patric Brumpton to the priory of Saint Martin, near Richmond[2]; and the church of Patrick Brompton is also mentioned by name in a general confirmation to St. Mary's Abbey of all their possessions by Stephen, Earl of Richmond, who was Earl from 1093 till 1137.[3]

It is certain, therefore, that a church of some sort existed here prior to the date of any work now visible in the structure; and a close examination of the nave and its proportions justifies the conclusion that it represents in its width and height, and probably also, if not entirely, to a certain extent, in its length, the actual ground plot of a pre-Conquest church. The comparison of the proportions of the nave with those of Sockburn and Billingham in the county of Durham, and that of Wadworth in the West Riding, results in a material strengthening of this view. No doubt a large number of other parallels could be produced. The extreme narrowness and extraordinary height of the naves of 'Saxon' churches has always been one of their most striking characteristics; and the sudden change from these proportions to others of totally different relations immediately after the Conquest has frequently been dwelt upon by writers on the subject. The most probable explanation of the lofty elevations of the early churches is that the windows

[1] Gale's *Honour of Richmond*, Appendix, p. 57.

[2] Burton's *Monasticon*, p. 272.

[3] *Mon. Angl.*, iii, 532.

were placed in the upper part of the walls; and this for two reasons. The first is that more light would be derived from them if they were set high; and as they were constructed before glass was in universal use, and were probably mere openings, the building would not have afforded the same degree of shelter to the inmates if the windows were low down in the walls. The other reason is that the churches were often used as places of refuge, and in case of a sudden attack, it is obvious that the attacking party would be placed at a disadvantage if the openings were set at a considerable height from the ground.

In common with most other churches, the structure under consideration has passed through such serious alteration during the last fifty years that any indications of what might or might not have been pre-Conquest masonry *in situ* have been overlaid and obliterated; and no fragment of sculptured stone of that period, whether monumental or architectural, has come to light or been preserved. This fact does not, however, in any way annul the significance of the remarkable dissimilarity between the proportions of the nave and those of the chancel.

But to whatever period its erection is to be assigned, the evidence of the structure itself makes it quite clear that the early church consisted of an aisleless nave and chancel only, to which more than one extension has been provided, as the necessity for increased accommodation arose. The north aisle was added first, then the south aisle and an extended chancel. Such, indeed, is the normal story of the development and expansion of small aisleless churches. It was customary in early times to bury the dead on the south side of the church only, and one reason why the first addition was almost always made on the north was because no graves would be disturbed in such a process. Another reason is doubtless to be found in the fact that the light comes from the south. Windows are often both more numerous and larger on that side, and to introduce an arcade and an aisle between the nave and the daylight would be to darken the main body of the church. At Pickhill, Tanfield, Kirkby Malzeard, Low Kilburn, Ampleforth, and Helmsley aisles exist on the north sides of the churches only, whilst at Hornby and Bedale there are aisles on both sides, but those on the north were constructed first. And in both the last-named churches recourse was had in the

[*G. W. Thornton, phot.*

PATRICK BROMPTON—PIER RESPOND, *c.* 1180.

Fifteenth century to the expedient to a clerestory to afford more light to the nave.

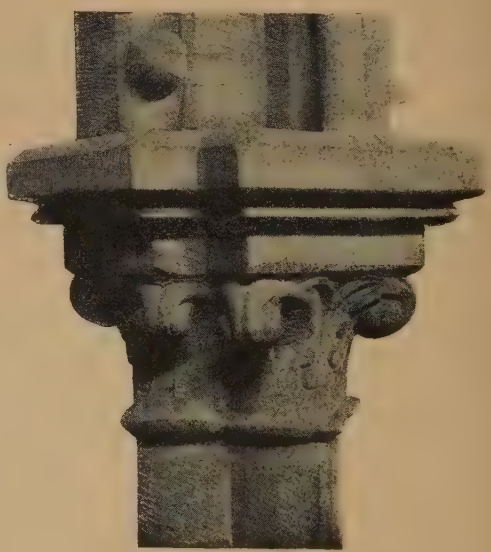
The last quarter of the Twelfth century was a period of special activity in church building in this district. As at Hornby, so at Patrick Brompton, the character of the ornament of the north arcade has doubtless been inspired by the new work then executed at St. Mary's Abbey, the vestibule to the Chapter House of which remains in ruins.[1] It is of a school of design of which Yorkshire affords many admirable examples, *e.g.* Askham, Nun Monkton, Old Malton (west doorway), Sinningthwaite, and elsewhere; but the architectural affinities of the arcade are more with Hornby than with the work seen at these other places. At Patrick Brompton it would appear that the intention was either to add transepts to the eastern end of the nave, or to throw out transeptal chapels on either side, or possibly a scheme was set on foot to rebuild the whole church on a uniform plan. Which of these three alternatives was in the minds of the promoters must ever remain a matter of conjecture. But however this may be, a careful examination of the details of what may be termed the three sections of the work carried out towards the end of the Twelfth century shows us that more than one change was made during its progress. The first extension was the opening out of an arch in the north wall of the nave, at its eastern end. The responds of this are less in height from base to capital than those of all the other arches constructed at this time; and the base-moulds (which consist of a bead and a quirk, with a water-holding hollow, and a flat elliptical curve beneath) are rather less advanced in character than the base-moulds towards the western end of the same arcade. The respond piers, composed of four clustered shafts, are crowned by semi-octagonal capitals, adorned with foliage. The arch, which is pointed, is of two orders, and has a hood-mould towards the nave, but not towards the aisle. The inner order is ornamented by two bold rolls at its angles with a pointed fillet, or V-shaped member, placed between them; the outer order is a plain chamfer towards the aisle, but on the nave side it is highly enriched by series of chevrons on its wall and soffit planes embracing a roll set upon the angle. (Plate XXV.) The hood-mould

[1] The original fabric of St. Mary's Abbey, erected in 1089, was destroyed in 1137 by a fire which devastated the greater part of the city of York. But no repairs were immediately executed. The chapter house was built about 1170.

consists of the indented ornament, which we meet in a corresponding situation at Bedale, and over the south doorway at Well, *c.* 1190.

Very shortly after the completion of this work, an arch was inserted in a similar position in the south wall. In its details it follows that just described, but it is of somewhat greater span, and is higher by 2 ft. at its springing, and by 3 ft. 9 in. at the apex. In after years this arch underwent some modification, as we shall presently see; but, whatever the intention may have been at the period of its construction, the fact that it was built both taller and wider than its fellow on the north indicates that some change had taken place in what was originally projected.

The next step was the construction of an arcade of three bays in the north wall of the nave to the west of the opening already pierced. The arches are of the same form as the older one, but they have their springing at the level of that on the south side; and a small piece of wall has been left where the two sections of the work join, thus forming a compound pier. The details of the arches and their hood-moulds are identical with those already described, the treatment of the capitals alone differing. These are carved with the water-leaf in much pleasing variety, and they exhibit French rather than English motive. It is quite possible that some French stonemason may have been then working in this district, for the same peculiarity is even more marked in one of the capitals at Bedale, of the same date. The piers themselves are formed by clusters of eight shafts, and rise from moulded octagonal bases and square sub-bases. The base-moulds of the isolated piers and of the western respond are of a section asso-



CAPITAL AT BEDALE,
SHEWING FRENCH MANNER.

ciated with the subsequent period which has been termed "Early English." So that we are probably justified in the deduction that we have here a rapid development of the primary intention—namely the addition of small transeptal chapels—to that of a continuous aisle, extending to the western extremity of the church.

Contemporary with the north arcade was the planning of an enriched south doorway. This has more than once suffered mutilation. It was no doubt first inserted in the wall of the early church; then removed on the continuation of the south aisle to the west end of the church in the fourteenth century, and set in the new aisle wall. Lastly, it suffered considerable injury in 1864; notwithstanding all which it still retains enough of its original features to tell its story. It is formed with three nook shafts on either side, which rise from plain moulded bases, and carry capitals decorated with the simple water-leaf curling over at the top, to which Mr. Sharpe has given the name of "the transitional volute." The abaci are moulded, and the arch, which is obtusely pointed, is of three orders. The soffit order is a bold roll, the middle and outer orders being enriched with the chevron ornament, and having smaller rolls on the angles. There is a hood-mould enriched with voided lozenges enclosing pellets. In order that it might be accommodated to a comparatively thin early wall, and yet retain its character, the doorway was designed to stand out from the wall to the extent of six inches. The external angles of its jambs are worked with engaged shafts carrying capitals, and no doubt it was originally surmounted by a gable, forming what might be termed a quasi porch, with some enrichment above the arch, all traces of which have disappeared. Comparison with analagous and contemporary examples which have survived elucidate without any question what the treatment was. These are the northern and western doorways of the splendid remains of the Abbey Church of Kelso; the west door of the somewhat earlier nave of Lindisfarne Priory; and the almost contemporary doorway opening from the great stair to the upper hall of Bishop Pudsey's addition to the castle at Durham. Another example, though much restored, may be quoted—that of the north door of the Galilee chapel of Durham Cathedral, erected by the same prelate.

There is no evidence of a transitional chancel, as at Hornby; it is probable, therefore, that the east end of the early church

lasted until the Fourteenth century, when the fabric underwent material transformation. We may thus picture the church at this time as consisting of the present nave with the aisle on its north, and a chapel on its south side, a small chancel not much longer than its width, and the west end probably surmounted by a bell-cot. The north aisle wall appears to be contemporary with the arcade. The fourteenth century work is to be distinguished by the walls being almost 3 ft. in thickness, rising from a bold plinth, and furnished with buttresses. The wall in question, however, has a substance of 2 ft. 5 in. only, and was built without plinth or buttresses, like the chancel of Kirklington, which is of nearly the same date. There is a north door towards the western end, semi-circular headed, and with continuous mould to its jambs and arch, consisting of a pointed roll, set between hollows; and this appears contemporary with the arcade and the aisle wall. The original windows have all, however, been replaced by larger ones, which are of various dates, and are all dissimilar. Near the middle of the aisle wall a window with acutely pointed arch and widely splayed jambs seems to be an insertion of about the year 1250 or 1260. It is of two uncusped lights, the mullion bifurcating at the springing line, and carried right and left into the window arch. The trefoil-headed lancet in the west wall may also date from the latter part of the Thirteenth century; the other windows are of fourteenth century character, but of different designs and inferior technique to those in the south aisle.

About the year 1320, the present magnificent chancel was built, and at the same time, or possibly a few years later, the three western bays were added to the south aisle of the nave. The intention on the part of the twelfth century builders, if such existed, of completing this part of the church on the lines of the north side, was carried out only in a general sense. The details were worked in the fashion of a century and a half later, and considerable economy was exercised. The chapel arch was either shored up or reset, and a column of fourteenth century type inserted in the place of its western respond. The capital of the latter, carved with the water-leaf, has been preserved by being built into the south aisle wall above the piscina. The piers of the aisle each consist of four filleted shafts set at the angles of a square centre. These carry octagonal caps, but the neckings follow the curved section of the

columns, and the two forms meet in a deep hollow. The arches are of two orders, with plain mouldings on their chamfered faces. The fourteenth century builders omitted the hood-mould, and they appear also to have stripped off the indented hood from the eastern arch, for a length of this is preserved as a detached stone in the vestry, and can have come from no other place. The east end of the aisle was appropriated as a chapel, probably dedicated to Saint John the Baptist. It contains a piscina with credence shelf above, enclosed within a pointed trefoiled arch, with triangular hood; and on the east wall are image blocks, the one being semi-circular and moulded, the other semi-octagonal, with the shell ornament carved on its under surface. The altar window is of three lights with reticulated tracery, in imitation of the east window of the chancel, but inferior to that in execution. The three windows in the south wall have been of uniform design. Their jambs and arches are moulded, both inside and out; and they each have two pointed lights with foliation and uncusped openings in the head.

In the striking superiority of the chancel to all other work in the building, we trace the influence of the wealthy monastic house to which it owes its origin. The builders did not suffer the fact that it had to be accommodated to a very narrow nave to interfere with its due proportions; and we have thus the unusual spectacle of a chancel nearly 6 ft. wider than the nave. Its interior dimensions are about 41 ft. by 20 ft. 3 in. Externally, the east end is skilfully arranged. Four well-grouped buttresses embrace the angles; the two facing east have gabled heads, whilst those facing north and south are crowned by crocketed pinnacles with carved finials. The great east window of five lights, with good mouldings and hoods both inside and out, affords an admirable example of reticulated tracery, so much in vogue in the former half of the Fourteenth century. Illustrations occur at the Friary, Reading, 1306; at the church of St. Mary Magdalene, Oxford, 1318–37; and in the south wall of the cloisters at Westminster. The south elevation of the chancel is, perhaps, the most pleasing part of the structure; the more so as it has, to a large extent, escaped the injury done to other parts of the fabric in 1864. The wall is divided by buttresses of bold projection into three compartments, the buttresses being crowned by curved pyramids with finials. The windows of the chancel, three

in the south wall and one on the north side are all alike, the jambs and arches being of two orders, moulded both inside and out with sunk chamfers. The tracery is simple but good, consisting of pointed trefoils and quatrefoils. The hood-moulds which surmount the windows terminate in large sculptured heads. Those inside the church depict human visages of serene expression, outside they are the heads of devils and other uncouth monsters; and each one is a carefully wrought work of art. The idea typified is that the church represents the Kingdom of Heaven, within which are holiness and virtue; evil and sin dwelling without. The quire door in the south wall is placed just east of the western buttress, and has continuous mouldings—the filleted roll set between hollows—to its jambs and arch, with a hood-mould above, terminating in grotesque heads. Beneath the adjoining window is a recessed niche, which may have once contained a figure of Saint Patrick. At the extreme west end is a low side window, or lychnoscope, as it has been termed, having a trefoiled ogee head, moulded, but without hood. The wall is capped by a fine moulded cornice, from which two gargoyles project; a parapet and coping.

The detail of the chancel within is in no way inferior to its magnificent external effect. The chancel arch is acutely pointed, and of three moulded orders, the outer order being continuous, but the two inner ones rise from moulded bases, and are interrupted at the springing by small capitals. The section may be described as a series of pear-shaped members with deep hollows between them, but the soffit order is a filleted roll. The transcendently beautiful effect of this chancel is largely due to the employment of elaborate suites of mouldings in its windows and other arches. The sedilia which occupy the normal position on the south wall within the altar rail, are quite the best example in the district of this interesting feature. The arches which surmount the three stalls are trefoil-headed, with pedimental enclosing canopies enriched with crockets and finials of the hawthorn leaf. The spandrils are relieved with sunk trefoils. At either end of the group are flanking buttresses, panelled, and terminating in crocketed pinnacles; whilst the gablets between the stalls are carried by boldly sculptured heads, the one of a Bishop, the other of a priest. East of this a piscina, with plain circular basin, is placed in a trefoil-headed recess. The central foil is a semi-circle; and the whole is enclosed within a pointed hood.

[*G. W. Thornton, phot.*

PATRICK BROMPTON—WALL TOMB, *c.* 1320.

On the east wall and on either side of the altar, are fine tabernacles formed by engaged wall shafts, resting on small corbelled heads, and surmounted by projecting canopies. These are of the ogee form, moulded, with triangular hoods above, crocketed, and with well-carved finials. The image blocks are boldly carved; that on the south represents a king's head, crowned, and with flowing curls; that on the north a grotesque human bust with arms and hands. On the north side of the chancel, and also within the altar rail, a sepulchral or monumental canopy is recessed in the wall. (Plate XXVI.) The arch is admirably moulded, the *motif* being the same as that of the chancel arch; and it is rendered into a trefoil at the head by large moulded cusps, with sunk triangles in the spandrils. There is a bold hood-mould, of the round and hollow type, carried on sculptured heads, which are exceptional amongst those inside the chancel, being grotesques—perhaps because they were associated with burial.[1] There are flanking shafts on either side of the tomb, terminating in small pinnacles. A fine roll-mould is carried round all three sides of the chancel in the form of a string-course running beneath the sills of the windows, and carried over the heads of the low side window, the quire door and sedilia on the south wall; and over the sepulchral recess and the vestry door on the north. The walls are crowned internally by a moulded cornice.

The entrance to a rood loft, with its newel stair of eleven steps in the north abutment of the chancel arch, is exceptionally well preserved; and it was only recently that the opening at the head of the stair, giving access to the rood-loft, was walled up and obliterated. The marked similarity between this chancel and that of Kirkby Wiske, and, in a lesser degree, those of Croft and Ainderby Steeple, has frequently been commented upon. Doubtless all are of nearly the same date, but we incline to think that Patrick Brompton is slightly the oldest, as it is unquestionably the best. More remarkable, however, is the parallel afforded by a comparison with the chancel of Burneston, which can scarcely be less than seventy years later, yet which has assuredly been inspired by the same

[1] See remarks upon a similar sepulchral recess at Kirkby Wiske, at page 66. Although not designed for such a purpose, it is quite likely that these recesses were used as Easter sepulchres. There is evidence that the accessories for the performance of this function were, in most instances, temporary structures only. At Newark a chantry chapel was added to the north side of the chancel early in the Sixteenth century, "in that place where the sepulchre is wont to be set up at Easter."

design. Mr. Hamilton Thompson says that these fourteenth century Richmondshire chancels are, indeed, members of a fairly large family, due to a school of masons working, in the first instance, at York; the type afterwards spreading into Lincolnshire, Nottinghamshire, and Derbyshire, and in some instances into Cheshire and South Lancashire. Their presence here is easily explained by the connection between St. Mary's Abbey and the churches of Patrick Brompton and Burneston; and their occurrence in the archdeaconry of Nottingham, and in the dioceses of Lincoln and Lichfield is also susceptible of fairly satisfactory proof. The masons who worked under Archbishop Romanus on the nave of the Minster developed a York school, whose last great work before 1291 had been the nave of St. Mary's Abbey. Members of this school would naturally be employed in other parts of the diocese; and so we get, in process of time, evidence of their handiwork in the North and East Ridings. Others would be sent southward, probably by the Archbishop, to Southwell; and Southwell, from about 1296 onwards, certainly became the centre of a school of masons who showed a genius for sculpture, closely allied to that of the builders of the nave and chapter house of York Minster. At Halsall, again, which is close to Southport, the interior likeness of the chancel to Patrick Brompton and Kirkby Wiske is so close that it seems impossible to doubt the connection.

On the north of the chancel is a contemporary vestry, which has on its east side a three-light window, with a nearly flat segmental head, and tracery of uncommon form, reminding us somewhat of a window at Over, in Cambridgeshire. In the north wall there is a pointed window of two lights, and a piscina enclosed within a trefoil-headed recess. Affixed to the same wall there is an image block carved with a human visage, having remarkable wavy locks of hair. A corbel stone exactly similar and doubtless the work of the same sculptor is found at Kirkby Wiske on the north wall of the sanctuary; and it is quite likely that this has once occupied a similar position at Patrick Brompton.

One of the bells, with the inscription: PRAY FOR US, BLESSED PATRICK, has evidently been cast for this church; and it appears to be one of a series of bells (of which Bedale and Burneston furnish other examples) provided about the year

1400. It is too large for a bell-cot, and its presence here suggests that there was a tower or belfry of some sort in the Fifteenth century or earlier.

1577, *March* 27.—At the towne called Patrike Brumton, nere to Richmonde, beganne a vyolent winde, that overthrewe cotages, trees, barnes and haystackes, the steeple of the church riven from the topp to the battlements, and shortly fell to the ground; the fall whereof spoyled a greate parte of the churche; three belles which hunge in the steeple were caste out into the churchyarde, and neyther of them broken. The lightnynges were also verye greevous, with many daungerous flashings, and overthrowing of hedges, consuming all kinde of graine in their barnes, to the great hindraunce of many. —*Bateman's Divine Warning to Judgment*, p. 403.

Stow adds: "With most strange sights in the ayre, both terrible and fearefull."—*Annals*, p. 1153.

Shortly after the catastrophe above narrated, the "steeple" was rebuilt in the form of a plain square tower, as shown in the accompanying illustration of the church in 1820. This was, in turn, demolished in 1864, when the present rather gaudy erection was constructed. It is said that the sixteenth century tower was encased within the present one, but this can only have been so to a very limited extent; and the latter is in general design, in its belfry openings, battlements, and pinnacles, really a new work. The arch by which it opens to the church is also modern, and is a great disfigurement to the interior.

The tower contains three bells, which have the following inscriptions:—

1. ✠ ORA PRO NOBIS BEATE PATRICI.
2. PERVVLA PER MAGNAM PREBEBAT CIMA RVIAM I PLACE 1686.
3. MY CRACK IS CURED NOW ALOUD I CRY
   HAVE FAITH IN CHRIST AND LIVE ETERNALLY 1703.

The first bell measures 25½ inches across, and weighs about 3½ cwt. The initial cross is floriated, and the legend is in decorated capitals, the interspaces of each letter displaying a small sprig or branch; and each letter is placed at an equal distance round the shoulder of the bell, thus filling up the space in a regular way. The letters are of similar form to those which appear on a pre-Reformation bell at Marrick, but the initials in that case are crowned.

The legends on the two other bells both appear to make reference to the havoc wrought by the great storm of 1577; but that upon the second bell is scarcely intelligible. Bell-

founders were not scholars, and frequently bungled an inscription given them to produce. If we were to substitute RIMA for CIMA, the meaning might then be: A VERY LITTLE CRACK OCCASIONED VERY GREAT RUIN. This bell measures 28 inches across; the third bell 31 inches. And they may weigh about 5 cwt. and 6 cwt. respectively.

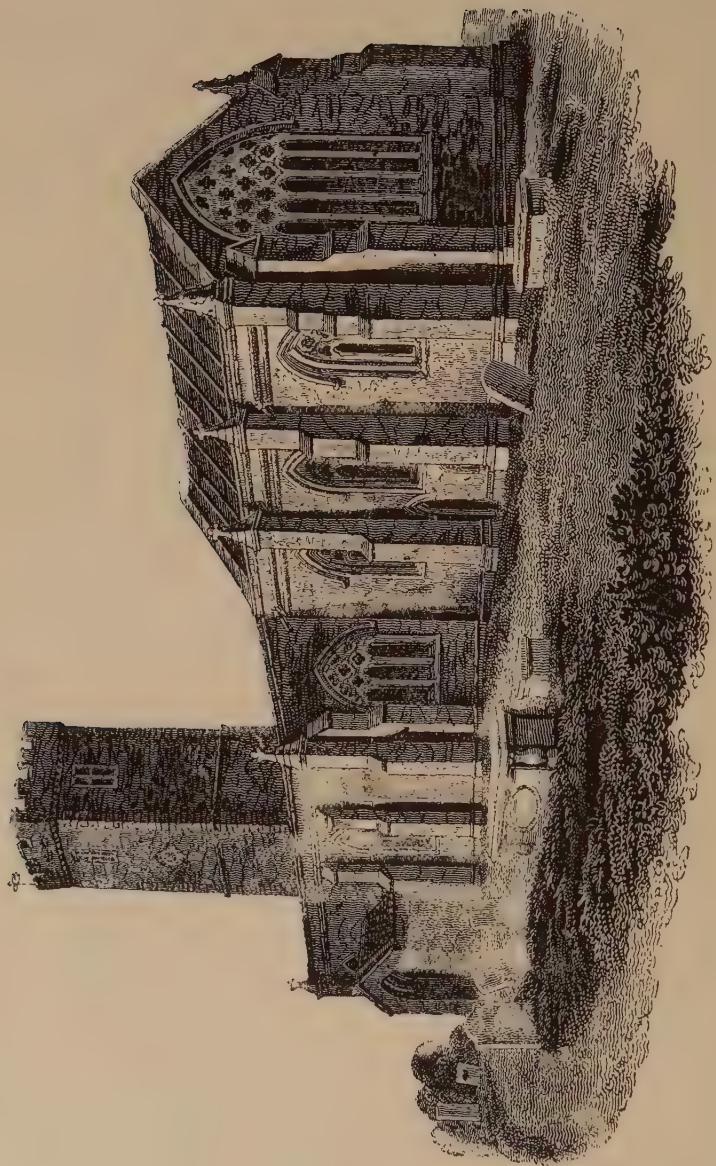
In the west window of the north aisle many fragments of mediæval glass, representing the heads of saints and other objects, have been pieced together kaleidoscope fashion, and so preserved from destruction. In the vestry windows are two excellent armorial shields in painted glass.

1. Azure semée of fleurs-de-lys, a lion rampant guardant argent, for DALTON. Laurence Dalton began a visitation of Yorkshire in 1559, and, dying 1561, was buried at St. Dunstan in the West, London.

2. Gules a fesse argent between as many crosslets or, three in chief and as many in base. This appears to be for PEVERELL.

Of other memorials in the church, mention may be made of a brass commemorating THOMAS LOWDEN, of Brunton, Attorney of Laws, who died 8 December, 1666. There is also a grave-cover, which may well be contemporary with the north arcade, but it is much worn by passing feet. It displays a chalice of the tall, early shape, and the shaft of a cross which has apparently had a linen scarf or *vexillum* attached.

The communion vessels are none of them of great antiquity, yet they present features of special interest. The chalice was made by John Langwith, a goldsmith of York, who was free in 1699. The date letter G represents the year 1707–8, and this is the only example known of a York piece of that year. Its marks also show it to be of the higher standard of silver, namely 11 oz. 10 dwt. fine, as against 11 oz. 2 dwt. silver to 18 dwt. of alloy, which constitutes "sterling." This higher standard (still legal, though seldom used, as it is too soft) was compulsory between 1697 and 1720, in order to check melting of the coinage to make plate. The Patrick Brompton cup is a very rare instance of the use of this standard in association with the York marks. The paten was made by Cattle & Barber of York, in 1810, and is a piece of some interest; it was given to the church by Mr. William Atkinson. The flagon has the London marks for the year 1810, and the maker appears to have been Richard Cooke; it was the gift of Gregory Elsley, Esq.



PATRICK BROMPTON, IN 1820.

There is a curious case in the Archbishop's register at York, in the year 1397, from which it appears that Robert Redmersell, clerk, had been accused before the justices of the peace at Northallerton, on the feast of St. Andrew, 17 Richard II (30th November, 1393), for that he came by night and carried off a chalice of the value of 40*s*. from the church of Patrikbrumpton, for which sacrilege he was committed to the Archbishop's prison at York. The case came up again before the Dean and Chapter, acting *Sede vacante* after Archbishop Waldeby's death, on Robert's petition to be tried by compurgation, which means that he would be deemed innocent if he produced twelve trustworthy clergy and laity of the vicinity where the crime was committed, "and where the said clerk was resident," who should say on oath that they believed the charge to be unfounded. This was granted 12th March, and his compurgation was received on the 28th of the same month, 1398.[1]

The parish registers commence in the year 1558, and are in good condition, with the exception of one volume containing burials between the years 1684 and 1724. This has suffered considerable damage.

There was a chapel dedicated to St. Edmund at Hunton in this parish, founded before 1306, and re-endowed by Geoffrey le Scrope, chief justice of the King's Bench, in 1329. On 10th July in that year he obtained leave to alienate in mortmain to Hugh de Burgh, parson of the church of Patrick Brompton, a messuage, 2 tofts, 1 croft, and 20 acres of land, with two meadows in Hunton and Hesselton, to augment the sustenance of a chaplain, to be found by the parson of the church, to celebrate divine service daily in the chapel of Hunton manor, for the souls of the said Geoffrey and of Ivetta, his wife, their ancestors, and heirs.[2] The value of the rents and farms in 1535 was £4 10*s*. yearly, and John Wylkenson was chantry priest. He continued until 1548, when it is said that he was 56 years of age; the chapel was within the parish of Patrick Brompton, at a distance of one mile from the church. Mass was at that time said thrice weekly, upon Sundays, Wednesdays, and Fridays.[3]

Another chantry is mentioned, that of Saint John the Baptist, but no date is given for its foundation. This was probably connected with the altar in the south aisle of the church.

[1] *Mem. Ripon*, ii, 140. [2] *Cal. Pat. Rolls*, 3 Edw. III, p. 411.
[3] *Yorks. Chantry Surveys*, p. 109.

The dedication to St. Patrick is an unusual one in this country, but the church has been so named at least since the Thirteenth century, and probably much earlier. About 1230, Helyas son of Arnald, of Neuton, granted to Roger, his brother, of the same vill, certain lands in the territory of Neuton "to hold in frank almoigne of God and the church of the Blessed Patrick of Brunton, paying to the said church of Patricbrumpton one halfpenny of silver at Christmas."[1]

In the taxation of Pope Nicholas, 1292, Ecclesia de Patribrunton is valued at £33 6*s.* 8*d.*, and there is a yearly payment of 16*s.* 8*d.* to St. Mary's Abbey. In 1392 this annual pension was 17*s.* 4*d.*, and it was confirmed to the abbey by Archbishop Thomas Arundel in that year. No vicarage was ordained, but the rectory was appropriated, after the Reformation, to the newly-founded See of Chester, and had long been held under renewable leases by the Elsley family. This tenure was converted into a fee simple by Bishop Law (1812–24), who himself gave £200 whilst Parliament granted £300 for the further endowment of the vicarage. The following is a list of the clergy, though it is doubtless not quite complete:—

c. 1300—Thomas, parson of Patrick Brompton, had a messuage, 29 acres of land, 2 acres of meadow, and 400 sheep, of the gift of John of Hunton, by the service of celebrating divine service daily for the souls of his ancestors.

1306—Thomas, parson of Patrick Brompton, was at suit with John of Hunton at Easter, 33 Edward I (1306), touching the above-named subjects. John asserting that Thomas, the predecessor in the benefice, had omitted to say service for the space of two years, and that therefore the title was lost. At York, 29 January, 1320, the Abbot of Byland acknowledged that he owed 20*l.* to Thomas, parson of the church of Patrick Brompton. (*Placit de Banco, Rot.* 176; *Cal. Close Rolls*, 13 Edward II.)

1324—Hugh de Burgh, king's clerk, parson of Patrick Brompton, being constantly in attendance on the king's service, had protection for one year, dated at Nottingham, 22 December, 1324. In 1325 he was the creditor of Roger de Brunolesheved, knight, for 40*s.*; he was mentioned as parson in the licence for Geoffrey le Scrope's chantry in 1329; and in 1330 he declared that he owed 100*s.* to Richard de

[1] Yorks. Archæol. Rec. Series, xxxix, 124.

PLATE XXVIII.

Pykeryng, clerk, which was afterwards cancelled on payment. (*Cal. Close Rolls*, 18 Edward II and 4 Edward III; *Cal. Pat. Rolls*, 3 Edward III.)

1352—John de Heslerton is probably identical with the ecclesiastic of that name who founded a chantry at the chapel of St. John the Baptist at Leeming, 6 July, 1332. Nicholas de Werk, having been convicted before the sheriff of York for ejecting by force of arms Thomas de Fencotes, knight, and John de Heslarton, parson of Patrikbrumpton Church, from certain premises in York, it was ordered, 20 August, 1352, that Nicholas be released from prison because he has made fine with the king by two marks, and has also satisfied Thomas and John. He had an indult from Pope Innocent VI, 3 non. January, 1353, to appoint confessors, in common form; and in 1354 he was concerned, with others, in an action for trespass and contempt, brought by Henry de Walton, archdeacon of Richmond. He died in 1358, and treasure to the value of 1,000 marks in gold and silver was found buried under the land where he dwelt, within the site of St. Mary's Abbey, York. This was ordered to be seized into the king's hands as treasure trove, and was ordered to be sent to London without delay. His executor, John de Hothwayt, parson of Danby, was convicted of having taken £300 of that treasure, but this was set aside 12 December, 1358, the king being informed that the £300 so taken was of the money of John de Heslarton, late parson of Patrikbrumpton Church, which remained in his hands as executor, and that it was concealed in a bundle of hay, and not underground. (*Yorks. Chantry Surveys*, p. 103; *Cal. Pap. Lett.*, iii, 503; *Cal. Close Rolls*, 26 Edward III and 32 Edward III; *Cal. Pat. Rolls*, 33 Edward III; *Plantag. Harrison*, p. 47.)

1358—Thomas Nevill, a twin brother of Alexander Nevill, afterwards Archbishop of York. In 1347, when in his fifteenth year, he had a papal dispensation to hold the benefice of Brantingham, in the East Riding, and four years later he was granted a dispensation to hold a second benefice, although he had also a canonry and prebend in York Minster. He resigned Patrick Brompton in

1359, and died at Villeneuve, near Avignon, where he was in attendance on the Papal Court, in 1361. There were many claimants for the rich benefices which became vacant through his death. (*Torre's MS.*; *Cal. Pap. Reg.*, i, 321 and 374, iii, 262; *Yorks. Arch. Journal*, xv, 476*n*.)

1359—William de Strode, king's clerk, instituted 30 November, 1359. Had previously, in 1355, held a benefice in the gift of the abbess and convent of Wherwell. Became also vicar of Brantingham on the death of Thomas Nevill, which was confirmed by Innocent VI, 16 kal. September (17 August), 1361, "notwithstanding that he has the church of Patric Brompton in the diocese of York, and expects a canonry and prebend of Wherwell." He was deprived of the living of Brantingham by Urban V, 16 kal. April (17 March), 1364, "by reason that he did not cause himself to be ordained priest." (*Torre's MS.*; *Cal. Papal. Reg.*, i, 278, 321, 374, and 482.)

1369—John de Waltham, instituted 15 May, 1369, on the presentation of the abbey and convent of St. Mary, and on the resignation of Robert Palmer, last incumbent. Resigned the benefice 1370. (*Torre's MS.*)

1370—Adam de Thornton, presented by the abbey, and instituted 20 May, 1370. Was also rector of Stretton. On 16 September, 1372, he was admitted prebend of Monkton in Ripon Cathedral, which had been awarded him in Rome. He was still canon of Ripon in 1375; and in the 7th of Richard II (1383–4), Adam de Thornton, styled rector of Patrick Brunton, granted three messuages, a windmill, and four oxgangs and two acres of land in Sixendale to St. Mary's Abbey. (*Torre's MS.*; *Mem. Ripon*, ii, 229; *Dugdale's Monasticon*, iii, 537.)

1389—William Lane was presented 17 August, 1389, to the church of Patrigbrompton, which is in the king's gift by reason of St. Mary's Abbey being in his hand through voidance. The presentation is directed to Thomas Dalby, archdeacon of Richmond. (*Cal. Pat. Rolls*, Rich. II, 1388–92, p. 101.)

1390—John Belnerge had ratification, under the Privy Seal, of his estate as parson of Patryngbrumpton in the diocese of York, 26 April, 1390. Was presented,

in the following month, to the church of Aston Flamvyll with that of Burbache annexed, 21 May, 1390, on exchange with John de Popilton. The presentation is in the king's gift by reason of the lands of John de Hastings, Earl of Pembroke, being in his hands. (*Ibid.*, pp. 242 and 247.)

1390—John de Popilton, chaplain, previously of Aston Flamvyll, had ratification, under the Privy Seal, of his estate as parson of Patrick Brompton, 17 October, 1390; and again on 28 December, 1399. (*Cal. Pat. Rolls*, 14 Rich. II and 1 Henry IV.)

c. 1420—William Clynt was also vicar of Masham, to which he was instituted in 1393. Attended the General Council of Constance, 1415. He resigned this benefice in 1423, and his will was proved at York, 26 June, 1425. (*Torre's MS.*; *York: Fabric Rolls*, p. 249; *York. Wills.*)

1423—Guy de Wisham, instituted 17 March, 1423, on the presentation of the abbey. Died 1429. (*Torre's MS.*)

1429—Alan Humbreston, instituted 25 May, 1429. Died 1440. (*Ibid.*)

1440—William Hambald, instituted 30 September, 1440. Resigned same year. (*Ibid.*)

1441—Nicholas Mallom, instituted 6 February, 1440–1. (*Ibid.*)

c. 1490—Robert Coppyng *alias* Cammell. Resigned the benefice.

c. 1490—John Wrangwych, parson of Patrick Brompton, was sued by John Williams, clerk, and others, executors of Robert Coppyng, or Cammell, formerly parson of the same, for a pension out of the parsonage, payable in consideration of Coppyng's resignation, and for detention of documents. Without date, but apparently between 1486 and 1494. (*Early Chanc. Proc.*, Bundle 179, No. 51.)

1525—William Farrer is mentioned as rector of the parish in the return for the archdeaconry made in 1525; also in 1535; and at Visitations in 1548 and 1554. He appears to have been rector-in-charge. (*Valor Eccl.*; *Yorks. Arch. Journal*, xiv, 407.)

1575—George Askwith was curatus at the Visitations in 1548 and 1554, Doctor Will Fairer being rector. Buried at Patrick Brompton, 22 October, 1575, when he was styled *nuper hujus ecclesiae vicarius.* (*Yorks. Arch. Journal*, xiv, 407; *Par. Reg.*)

1619—Thomas Beane. Resigned the benefice. (*Torre's MS.*)

1619—George Sluter, presented by George Preston and others, and instituted 3 May, 1619. (*Ibid.*)

1625—Laurence Newton, inducted 6 January, 1626. Vicar also of Hornby 1626–1649. Had a daughter, Ursula, baptized here 1633. (*Par. Reg.*)

1673—John Place. Of Magdalene College, Cambs.; B.A., 1670; M.A., 1675; incorporated at Oxford, 1675. Vicar also of Well, 1683. He resigned Patrick Brompton in 1696 on his appointment to the rectory of West Tanfield. (*Par. Reg.*; *Grad. Cantab.*; *Alumni, Oxon.*)

1696—Matthew Wood. Of St. John's College, Cambs.; B.A., 1689; M.A., 1696; incorporated at Oxford, 1692. Vicar of Bowden, co. Chester, 1708. His son, Matthew, was buried at Patrick Brompton, 10 May, 1698. (*Par. Reg.*; Foster's *Ind. Eccl.*)

1721—Richard Thistlethwaite. Had a son baptized 9 August, 1722, and a daughter, Mary, baptized 16 January, 1723–4

1724—George Scott, died 9 July, 1740, aged 66. Elizabeth, his wife, was buried 4 February, 1727. (*Par. Reg.*; *Tombst.*)

1741—Gregory Elsley. Of St. John's College, Cambs.; B.A., 1740; M.A., 1741. Resigned this benefice 1765, and was instituted to Burneston, 5 January, 1765–6, and died vicar of that parish 24 May, 1789, aged 73. Mary, his wife, daughter of John Dunwell, of Spofforth, died 6 May, 1798, aged 68. (*Par. Reg.*; *M.I. at Burneston.*)

1766—Thomas Harrison. (*Par. Reg.*)

1774—John Patrickson. (*Ibid.*)

1792—John Baines. (*Ibid.*)

1803—Edward Hardy, inducted 6 March. (*Ibid.*)

1811—Hugh Rigg, inducted 31 March. Died 20 February, 1866, aged 84. (*Par. Reg.*; *Tombst.*)

1866—John Thompson. Of Trinity College, Cambs.; B.A.; 1855; M.A., 1858. Died 23 January, 1889. (*Grad. Cambs.*; *Par. Reg.*)

1889—Christopher Norton Wright, M.A., Cantab. Resigned 1894.

1894—Reginald Edward Pownall, B.A. Trinity College, Dublin.

[*J. J. Rutherford, phot.*

PICKHILL SOUTH DOORWAY, *c.* 1130.

Chapter VII.

ALL SAINTS, PICKHILL.

The church of All Saints, Pickhill, occupies a position, with no small advantage of situation, upon a natural eminence to the north of the village, and at a distance of a little more than a mile eastward from the "Leeming Lane." It is observable that all these so-called "Saxon" villages (*e.g.* Cundall, Wath, Kirklington, Burneston, and Bedale) were built not *on* the Roman road, but at a distance of a mile or so on either side of it.

At Pickhill, though no part of the church is older than the Twelfth century, we have ample evidence to show that a Christian cemetery at least existed at a period previous to the Norman Conquest, though not perhaps earlier than the occupation of York by the Danes in the Tenth century. The evidences of this early period which remain, in the form of sculptured stones, all exhibit work of Viking age character, and all point to the Tenth century, not earlier.

Of the existing fabric there are no features which can be certainly identified as being older than about 1130, but we may profitably commence our consideration of this church with the pre-Conquest sculptured stones, now, happily, preserved beneath the tower. These are four in number. The earliest appears to be a portion of a standing cross of fine-grained sandstone, and very smoothly cut. The face displays a small cross between knots, and both sides are decorated with plain plaitwork. A fragment of a cross-shaft of ruder work bears traces of a design of Scandinavian character, and the figures upon it may represent Adam and Eve. Besides these, there are two portions of hog-back grave-covers; one of the Brompton type with bears at the ends, the ridge being ornamented with interlaced carving. The other displays a lacertine monster with knotted tail, and the termination of the head is of elaborate and unusual character. The ridge has also been carved, but it is so shattered that the design of the ornament is lost. These are, assuredly, of Anglo-Danish origin.

Of the church which was co-eval with these sculptured stones no vestige now remains. It was replaced, apparently, about the year 1130, by a Norman structure of very good character; as the details are well designed and of considerable elaboration. This church consisted of an aisleless nave and chancel, and as there is no evidence of a tower it is probable that the west gable was surmounted by a bell-cot. The survivals of this period are confined to the south wall of the nave, which contains an admirable doorway, and the chancel arch. The greater portion of the south wall remains, with its eastern and western quoined angles and its chamfered plinth extending as far as the later chancel. Above the plinth is a course of large ashlar stones, over which again a considerable portion of the wall is composed of cobbles. The doorway, situated towards the western end, has two detached nook shafts in either jamb. These have well-moulded bases, resting upon chamfered plinths. One of the bases has its upper member ornamented with the zig-zag moulding, a very unusual feature in this position. The capitals, which are scalloped, have cable-moulded neckings. The abacus is, unfortunately, all modern, but fragments of the original abacus, preserved in the tower, show that it was ornamented with the device of sunk stars, set saltire-wise. The arch consists of three orders and a hood-mould, each order enriched with a profusion of zig-zags, there being as many as five or six members in each. One of the lines in the intermediate order bears a striking resemblance to that of the vaulting ribs in the south transept of Durham Cathedral. The hood-mould is of considerable interest. It is of two orders, the outer one projecting from the wall in advance of the other; and both orders are ornamented with a series of sunk semi-circles, a device which occurs also in the Norman chancel arch at Bubwith Church. More remarkable, however, is the fact that the hood-mould does not spring quite vertically from the abacus on either jamb, but its arch is slightly horse-shoed, indicating Moorish influence. At no great distance there is another example of Eastern motive in the church of Ingleby Greenhow, where crocodiles, bears, leopards, the head of an Egyptian and other Eastern armorial forms are carved upon the capitals of the nave arcade.

The other Norman feature in the church which has remained unaltered is the chancel arch, which is of the three-centred type, similar to the Norman chancel arch of the church of

[*M. Speight, phot.*

PICKHILL—NORMAN AND PRE NORMAN STONES.

St. Margaret, Durham. This is of two orders. The soffit order is ornamented on its western side with a series of bold chevrons, but it is quite plain on its eastern face. The outer order is similarly devoid of decoration. The inner order is carried on jambs, formed by two nook shafts on either side, rising from bases on chamfered plinths. These have neck mouldings and scalloped capitals, similar to those of the south door; and the abacus, which is enriched with sunk stars, is returned along the walls, north and south. The terminations of this ornament may be considered to give the exact width of the Norman nave, which was accordingly 17 ft. 6 in., a dimension quite characteristic of that epoch.

The introduction, which has become so prevalent recently, of oak screens beneath the chancel arch of churches not designed for such an enrichment, is attended with very diverse results. At Burneston there can be no question that the screen imparts a very impressive and dignified appearance to the interior. At Kirklington, although the conditions were not very different, the effect is far less pleasing; the upper member of the screen presents a bald, harsh line, cutting the curves of the arch. Here at Pickhill, it seems to us that the entrance to the chancel suffers a distinct loss, both in dignity and congruity, by the introduction of the screen; and this although the latter, considered as a piece of wood-work, is excellent.

Amongst the detached fragments taken out of the walls at the restoration of 1876, and now preserved under the tower, are several details of the same period. These consist of two pieces from the abacus of the south door, displaying the sunk star pattern; one base mould; and four lengths of detached nook shafts, ornamented all over with chevron mouldings. The last is a feature of great interest and considerable rarity. It occurs in several places in the work executed under Bishop Remigius in the west front of Lincoln Cathedral; also at Stow, in Lincolnshire. In addition to these fragments, there remains a voussoir or archstone, with chevron mouldings of late character, and differing from those of the south door and chancel arch. The late Mr. Lukis suggested that these may have been the remains of an arcading carried round the interior walls of the early chancel. There is, however, no evidence of such an enrichment, and we should rather regard these fragments as the surviving vestiges of a Norman west door. It is not by any means unusual to find in twelfth century churches, and in those without aisles, even

three elaborately-detailed doorways. Two examples may be quoted, namely, the before-mentioned church of Stow, which has very elaborate south and west doors, and a somewhat plainer one to the north; and the church of North Newbald, in the East Riding, a complete and very little altered Norman church, which has three highly-enriched doorways to its nave. Besides the relics above noticed, there remain in the walls of the chancel many stones with a twelfth century moulding carved upon them, which have evidently at one time formed the arch of a doorway, and were utilised in the building of the chancel about 1280. These occur mostly in the east wall, but two of them are conspicuous above the lintel of the low side window in the south wall.

The first addition to this Norman church was the throwing out of an aisle upon its north side, and this change may be referred to about the year 1220. The earlier north wall appears in this case to have been taken down and the new one erected at a very short distance outwards, thus slightly increasing the width of the nave. The arcade is of three bays, and the piers, rising from well-moulded octagonal bases with square sub-bases, consist in each case of four clustered shafts, disposed in the form of a quatrefoil on plan. The responds at the east and west ends have moulded corbels and detached shafts carrying capitals, with a square bell and flat upper member. The arches are of two chamfered orders without hood-moulds, and are of characteristic 'Early English' section. The aisle wall is modern.

We have already seen at Patrick Brompton[1] the reasons why an aisle, when it had to be added, was almost always placed on the north side of the nave. It may here be pointed out that of parish churches with one aisle only, there is no instance in which the fabric was constructed in that way at the beginning—the aisle is *always* an addition. The old builders had no objection to a lopsided arrangement if it came in their way, but they did not deliberately design one.[2]

At the same period that the nave arcade was added, a Lady chapel was formed on the north side of the chancel, in the position of an eastward extension of the aisle. This contains in its south-east angle a piscina and squint, similar to one in Well Church, and the chapel may quite possibly represent in its eastern dimension the extent of the Norman chancel. Mr. Lukis, who was present and took much interest

[1] See page 106, *ante*.

[2] Micklethwaite, *Archæological Journal*, xxxvii, 366.

[*J. J. Rutherford, phot.*

PICKHILL—CHANCEL ARCH, *c.* 1130.

in the restoration of the church, in 1876, records the fact that the early chancel was 14 ft. 6 in. long internally. It is highly probable that he saw the foundations of the east wall *in situ*, like the apse at Wath, which he marked upon his plan of that church.[1] The chapel opens to the chancel by a pointed arch of two orders, the soffit order being carried on shaft corbels with capitals, similar to the pier responds of the nave. Towards the aisle, the opening to the chapel is by an arch, which may also have been furnished with an inner order carried on corbelled shafts, but if so this has disappeared in the course of some restoration, and the reveal is now devoid of embellishment of any kind. The chapel was doubtless devoted to the functions of a chantry in honour of the Blessed Virgin. On 25 April, 1586, Queen Elizabeth granted to John Awbrey and John Ratcliffe two messuages with a toft and a croft and eight acres of arable land in the fields and territories of Sinderby, Picall, and Roxby, which were of old given for the maintenance of a priest to celebrate masses for ever at the altar of the Blessed Mary, before the image of the said Blessed Mary, in the parish church of Picale. The premises in question were conveyed, in 1590, to trustees "to the end that the rents and profits should be employed only in and about the repairing and amending of the parish church of Pickhill for ever." These extensions of the Norman church may safely be put at about 1220–30, and there is much reason to connect them with the name of Jollan de Neville, who was Lord of Pickhill from 1219 until his death in 1246. Jollan, who was the son of Jollan (died 1209), succeeded his elder brother, John, in the fourth year of Henry III; was Justice Itinerant in 1234, and again in 1240; and from 1241 to 1245 he was one of the Superior Justices at Westminster.

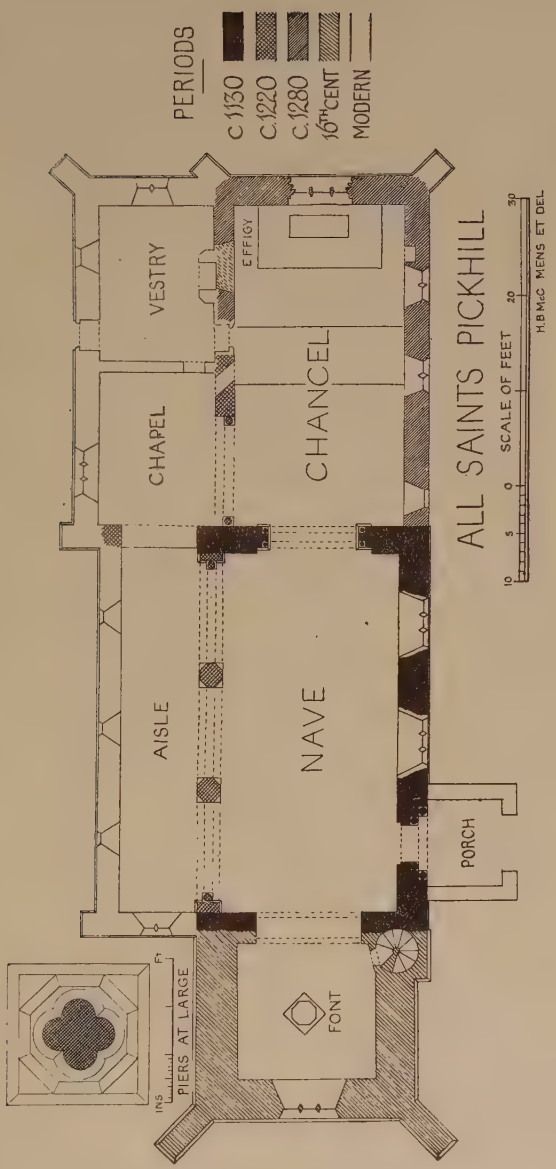
Before the close of the Thirteenth century, or about the year 1280, another considerable addition was made to the church. This consisted of a new chancel, which was extended eastward, so as to be nearly twice the size of the earlier one. The east window of this chancel, which is worked in limestone, is of much interest. It has three lights, the mullions simply bifurcating at the springing line, and crossing each other in the head; and the openings are without cusps. It is, indeed, an early example of bar tracery; and the same arrangement is seen in the south aisle of the Priory Church of Blyth, erected in

[1] Ass. Arch. Soc. Report for 1875.

1287, and at St. Mary-le-Wigford, Lincoln, somewhat earlier. The jambs and arch-moulds are continuous; the outer member is a filleted roll, and two smaller rolls are set between hollows, next the glass. There is no hood-mould. The chancel has a low side window in the usual position at the western end of the south wall. This has now a square head, and is of very uncertain date, but it was until recently enclosed by a wooden shutter. Just east of this the masonry of the wall indicates that an opening, probably a priest's door, has been walled up in modern times. Towards the eastern end of the south wall of the chancel is a semi-circular recessed piscina, with polygonal projecting basin.

The tower is the last addition to the church of any interest, and this is quite late—post-Reformation, indeed. It communicates with the nave by a pointed arch of two chamfered orders, the inner one dying at the springing line. The west window is of three lights, uncusped, and the western buttresses which are set diagonally are of considerable depth and many stages. The belfry openings are of very late character, certainly not earlier than 1550, and possibly not earlier than 1584, the date which appears upon the oldest of the bells. A projection at the south-east angle of the tower carries the newel stair. In the jambs of the tower arch on either side are scored incisions, such as are frequently met with, which have been formed by the sharpening of knives and other weapons.

The modern vestry, which is placed in the usual position on the north side of the chancel appears as an excrescence upon the mediæval building. But it has this saving grace that we owe to it the preservation of the only original window, except that at the east end of the chancel. All the other windows in the church are modern, and those in the nave wall are filled with plate tracery—a somewhat daring, though not unpleasing, effort on the part of the architect who designed them. Since we have not hesitated to condemn the preposterous angle of the roofs at Catterick and that of the nave of Kirklington, it is a pleasure to be able to say that the modern roofs at Pickhill, though of high pitch, are entirely proper to a building, the main character of which is that of the Thirteenth century. On the whole, the restoration of 1876 was exceptionally well done. Of the original window in the north wall of the chancel, we have only the rear arch, which was walled up to save trouble when the vestry encroached upon a portion of the wall then open to the day. There is sufficient, however, to show that this


PERIODS
C 1130
C. 1220
C. 1280
16TH CENT
MODERN
ALL SAINTS PICKHILL
VESTRY
CHAPEL
EFFIGY
CHANCEL
AISLE
NAVE
PORCH
FONT
PIERS AT LARGE
SCALE OF FEET
H.B.M.C MENS ET DEL

was contemporary with the extension of the chancel, to which we have assigned a date about 1280.

The tower contains three bells, with the following inscriptions :—

1. IESVS BEE OVR SPEED 1656.
2. THIS BELL AT PICAALL ANNO DOMINI 1584.
3. JOHN WARNER & SON LONDON 1868.

There is also in the belfry an ancient beam carved with hare and hounds, masks, foliage, etc., apparently the work of the Fifteenth century. Some carved lettering of later date (perhaps the former half of the Seventeenth century) now occupies a position upon the modern lych gate, but formerly ornamented a parclose screen dividing the chantry chapel from the aisle. The inscription runs :—

SI JUDEX PRO CAUSA MEA SENSERIT, JUDICARE NON EST TUUM : POST TENEBRAS SPERO LUCEM. CREDO CARNIS RESURRECTIONEM ET EXPECTO IN DIEM DOMINI.

Translation.—If the Judge shall give sentence for my cause, it is not thine to judge : After darkness I hope for light. I believe in the resurrection of the flesh, and I look for the day of the Lord.

The additional word MORITVRA, which was upon the screen, but has now perished, implies that the admonition is that of a woman—" She who is about to die." The font bears the date 1686, and the initials R R I ⌗ I P ; but its base and the lower of the stalk appear to have belonged to a thirteenth century font.

There are preserved beneath the tower, amongst other early fragments which have from time to time been met with in the walls of the fabric, or half buried in the churchyard, five portions of thirteenth and fourteenth century grave-covers, having floriated crosses sculptured or incised upon them. One of these which belongs to about the same period as the extension of the chancel is illustrated in Volume XX, of the *Yorkshire Archæological Journal.* Of considerably greater interest, however, is the effigy of an armed knight, which is now preserved within the altar rails. It was discovered in 1876, buried in a cavity beneath the floor of the chancel, where it had probably been thrown in the course of some alterations in the Seventeenth century. The reason for thinking that it had lain lost for so long is that the monument is not without the usual initials and lettering with which vandals in all ages have

chosen to deface works of art, yet none of these mutilations seem to be of more recent date than about 1660. The knight is depicted in chain armour with head piece and coif of mail, the latter bound on by a narrow band about the temples. The mail shirt extends to the knees, and the arms and gloves of the same material are all in one piece. There is a sleeveless surcoat reaching to the ankles, but gathered up in folds about the waist by a tight band. The sheathed sword has a pommel hilt, and is attached by a belt round the waist, from which it depends in the front of the person. The head reposes on crossed cushions, and a shield is hung upon the left arm by means of a broad sash passing bendwise over the right shoulder. The device upon the shield is, happily, well preserved, and may be blazoned: A fillet dancetté surmounted by a chevron. Although differing so widely from the well-known saltire of subsequent lords of Raby and Middleham, this is without doubt the shield of a Neville. It may quite possibly have been adopted from some family, the heiress of which married a Neville; and the arms convey a suggestion of the bearing of Fitz Randolph. The manor of "Picala," as it is called in Domesday, was then (1085) in the hands of Alan, Earl of Richmond; but some hundred years later it was bestowed by Alan, Constable of Richmond Castle, in marriage with his daughter, Amfelisa, upon Jollan de Neville. The words in the grant are the lands of Pikale, with the monastery lands and their pertinents, in woods and plains, in mills, meadows and pastures, in roads and ways; and the witnesses include Ralph de Glanville, Roger de Lascelles, Geoffrey de Neville, etc.[1] Alan the constable was a contemporary of Earl Conan, who died in 1171, and he held the office until 1206, when he was succeeded by Hugh de Neville. Ralph de Glanville died at Acre, in the Holy Land, about 1190; and Roger de Lascelles was living in 1212,[2] and died before 1221. The date of this charter may,

[1] Charter Rolls; Gale's *Richmondshire*, Appendix, III.

[2] *Guisborough Chartulary*, ii, 312.

therefore, be roughly assumed at slightly before 1190. Whether the distinguishing device which appears upon this effigy was adopted by Jollan de Neville from the ensign of Alan the constable will, perhaps, never be known, but it is certain that it was borne by his descendants in the Thirteenth and Fourteenth centuries.

Jollan de Neville had a grant of lands in the county of Kent in 1199,[1] and he was connected with the Exchequer in 1200 and 1207. He was in all probability the original compiler of a part at least of the ancient record called *Testa de Neville*[2]; and he died in the 9th of John (1208–9), leaving two sons, John and Jollan, who became successively lords of Pickhill. The former died without issue in 1219, and Isabel, his widow, remarried to Ralph Musard, whose wife she was in 1223 and 1227.[3] The younger Jollan, who succeeded to the property of his elder brother,[4] was, as we have already noticed, Justice Itinerant for several years before 1241, and afterwards one of the Superior Justices at Westminster until his death in 1246.[5] On 19 October, in the last-named year, the king took the homage of Jollan, son of Jollan de Neville (who was 22½ years of age), for a knight's fee in Sheerness; and also for lands at Hesinton, in Suffolk, in respect of which he is heir to John Beauchamp, his uncle.[6] Jollan was also heir in the same year of Eva de Grey in lands in Oxfordshire, and his mother's name was Maud.[7] This Jollan survived his succession only a few years, and, dying without issue, was succeeded by his brother, John de Neville, whose homage was taken 15 March, 1250.[8] As thus:

ALAN, Constable of Richmond Castle.

JOLLAN DE NEVILLE, d. 1209 = AMFELISA, mar. *c.* 1190

JOHN DE N., *d.s.p.* 1219 — JOLLAN DE N., justice, d. 1246

JOLLAN DE N., b. 1224, d. 1249 — JOHN DE N., 1250, 1254, &c.

ANDREW DE NEVILLE, of Pickhill 1287, d. 1295 = ALICE, living 1296

JOLLAN DE NEVILLE, b. 1270; Had grant of market in Pickhill 1306

[1] *Rot. de Oblatis*, p. 25.
[2] *Foss' Judges.*
[3] *Feet of Fines*, Hen. III, pp. 165, 351.
[4] *Rot. Claus.*, I, 409, 490; II, 43; *Exc. Rot. Finium*, 140.
[5] *Foss' Judges*, p. 474.
[6] *Exc. Rot. Finium*, pp. 455 and 464.
[7] *Ibid.*; *Cal. Genealogicum*, p. 180.
[8] *Ibid.*, ii, 73.

John granted a lease of the whole of his lands of Pickehal, with the capital messuage there, to Richard Grusay, citizen of York, for six years from 1254.[1] John, son of John, is mentioned 12 September, 1257, when the king confirmed a lease of the manor of Pykehall to Nicholas de Menyll, son and heir of Stephen de Meynill, at farm for twenty years, he doing the usual services to the chief lords of the fee.[2] The next lord of Pickhill of whom we have notice was Andrew de Neville at the date of Kirkby's Inquest, 1287, and who had property also in Lincolnshire 9 Edward I.[3] Andrew died in 1295, and looking at the style of the armour and probable date of the effigy in Pickhill Church, it is reasonable to suppose that he is the person commemorated. Jollan, son and heir of Andrew de Neville, aged 24 and upwards, is mentioned in connection with the Lincolnshire property in 1295; and in the following year Ordericus de Wyppeyns came before the king at York, on Wednesday, the Feast of St. Peter in Cathedra (22 February), and sought to replevy his land in Pykhale, taken into the king's hands for default, against Alice, late the wife of Andrew Neville.[4] To Jollan de Neville Edward I granted, 26 May, 1306, rights of market and fair and free warren in his lands of Pikehale co. York, Rolleston co. Notts., and Riggesby co. Lincoln.[5] There may be a weekly market at Pickale on Saturdays, and a fair of ten days duration yearly, in the vigil and day of the nativity of Blessed Virgin Mary (September 8) and for eight days next following.[6]

We are scarcely concerned in this place to follow the pedigree further, but it is evident that the Nevilles retained Pickhill for more than three centuries at least, for the will of John Neville, son of Sir Thomas Neville, of Pickhall and Rolleston, was proved 10 September, 1515.[7]

Within the parish of Pickhill, and at a distance of about a mile and a half from the church, was situated the Premonstratensian Abbey of Swainby, of which it may be said—

Perierunt etiam ruinae.

Its site and its memory alone remain. This abbey was founded about 1188[8] by Helewisa, daughter and heir of Ralph de Glanville,

[1] *Cal. Pat. Rolls*, 40 Hen. III.
[2] *Ibid.*, 41 Hen. III.
[3] *Cal. Geneal.*, pp. 309 and 496.
[4] *Cal. Close Rolls*, Edw. I, p. 508.
[5] *Gale*, Appendix, 145.
[6] *R. Cart.*, 35 Edw. I, m. 1.
[7] *Test. Ebor.*, v, 70.

[8] The date 1190, usually assigned to the founding of Swainby Abbey, cannot be correct, for several grants to the canons were confirmed by Henry II, as narrated in a charter of Edward III; and Henry II died on 6 July, 1189.

a baron and Chief Justice of England in the reign of Henry II, and wife of Robert of Middleham, the builder of Middleham Castle. Her son, Waleran, was living at the date of the foundation. But Ralph, son of Robert, and heir of Waleran, having had many contests (*altercationes*) with the canons of Swainby, removed the abbey in 1213 to Coverham, where he founded them a house and (by fine passed in the King's Court in the 14th of John) bestowed upon them the church of Coverham, together with many lands and tenements. Helewisa, the foundress, died in 1195, and was buried at Swainby, but her bones were afterwards transferred to Coverham and deposited in the Chapter House there.[1] There is a grant of lands, about 1215, by Michael of Leyburn, to the church of St. Mary de Caritate of Swainby, and to the canons of the same, "which church has recently been translated thence to a place called Coverham." Elias, parson of Picchehale, is one of the witnesses.[2]

Fountains Abbey had also extensive possessions here, as in most other places. Elias, son of Stephen de Rokesby, gave several tenements in Pickhall and Rokesby in 1235; and two years later, Richard, son of William de Rutington, released to the abbot a claim to two carucates of land in Rokesby. William the clerk of Pykehall, Ralph of Ainderby, Alan of Sinderby, Roger the carpenter, and Bartholomew of Eskelby are amongst the donors to the abbey of lands in this parish; and in 1250–4 Agnes, wife of Hugh, son of Wigan de Balderby, quit-claimed her dower in Rokesby-Pikehall. All these, together with many smaller benefactions, amounting together to four and a half carucates of land, with tofts, crofts, meadows, etc., were confirmed to the monks, free of all service and suit of courts, by John, son of Jollan de Neville, without date, but about 1270.[3]

But the Religious House to which the church of Pickhill was appropriated was the Hospital of St. Leonard, at York. Edward I, in the last year of his reign, gave licence to Walter de Langeton, Bishop of Coventry and Lichfield, to alienate in mortmain to the master and brethren of that hospital the advowson of the church of Pykhale, co. York, together with half a bovate of land there, and for them to appropriate the church. At Carlisle, 20 March and 4 April, 1307.[4] The

[1] Burton's *Monasticon*, p. 418.
[2] *Cal. Pat. Rolls*, 6 Edw. II.
[3] *Cal. Pat. Rolls* at 24 Feb., 1312; Burton's *Monasticon*, pp. 190–1.
[4] *Cal. Pat. Rolls*, 35 Edw. I, pp. 506 and 516.

original donation seems, however, to have been of still earlier date, for in the taxation of churches made by order of Pope Nicholas IV in 1292, Pikhale, which was valued at £40, is already said to be appropriated to St. Leonard's. In 1293–4, the master had a grant of free warren in his lands at Howe, Eskelbye, and Hunton.[1] The advowson remained with St. Leonard's Hospital until the Reformation, after which it appears to have been exercised at first by the Bishop of Chester ; but in 1719 the presentation was made by Trinity College, Cambridge, the present patrons.

Amongst the chantry certificates prepared in 1548, the following note occurs :—Memorandum. That there is within the sayd paryshe certen arrable lande to the value of two acres gyven to the findyng of a light, lyeng in the West Felde of Pical of the yerely value of xiiijd. in t'holding of John Basker.

The parish registers are preserved since 1654 only, but a copy of an older register, not now in existence, supplies entries of marriages and burials since 1567, and baptisms since 1571. The record, however, exhibits several deficiencies and irregularities ; and Volume III, embracing the period 1679–1727, is imperfect. It has been printed by the Yorkshire Parish Register Society. The following entries occur in 1644 :—

> A stranger found dead when the army passt by, buried April xvj
> Batty, a cornett being slaine in a skirmish, buried Oct. xiiij
> Lieutenant Hill slaine at ye same, buried Oct. xv

The holy vessels are of some interest. A small chalice, with a bell-shaped cup on a baluster stem, has well-defined marks : (1) Z, the York date-letter for 1631 ; (2) Half a fleur de lys and half a leopard's head, which was the Old York "touch" mark ; (3) S.C. for Sem Casson, goldsmith, of York, who was free of the city of York in 1613, and was buried in the "high crosse alley" of St. Michael le Belfry, 27 February, 1633. There is a chalice at Crayke, of the same year, and also made by Sem Casson. A second chalice at Pickhill, with what appears to be the Catherine-wheel mark, and the maker's initials, H.R., has inscribed upon it : *Datum in usum Ecclesiae de Pickhill*, 1683. A very large paten, which might be better described as a salver, with foot, is of the Britannia standard, that is to say, it is composed of 11 oz. 10 dwt. fine silver, as against the sterling standard, which is 11 oz. 2 dwt. fine. It bears the London marks of 1717, and the inscription : *The gift of Mrs.*

[1] *Cal. Rot. Chart.*, 22 Edw. I.

Sarah Eaden to ye parish church of Pickhall in Yorkshire Anno Dom. 1733. There are also two fine pewter flagons and an alms dish of the same metal, productions of the Eighteenth century.

The following are the clergy of the church, so far as known to us :—

c. 1198—Elias, parson of Picale, witnesses in company with Honorious, Archdeacon of Richmond, and others, a grant by Elena de Hastings to Eggleston Abbey, without date, but several of the other witnesses were living in the year 1200, and Honorious was archdeacon for a few months only, in 1198, the Dean of York having protested against his installation. Elias was still parson of Picchehale at the date of Michael of Leyburn's charter to Swainby Abbey, about 1215.[1] (*Cal. Pat. Rolls*, 6 Edward II, pp. 553 and 574.)

1254—The vicar of Pykall was included with others in the archdeaconry in the settlement of the question of mortuary dues. (See p. 12*n*.)

1294—Bogo de Clare, son of the great Earl of Gloucester, canon of York, and an extensive pluralist in the church, is stated to have been parson of Pykehale and other parishes when he had protection for one year, dated at Westminster, 28 September, 1294. (*Cal. Pat. Rolls*, 22 Edward I, p. 95.)

1301—Odo de Grandison, clerk, nephew of Odo de Grandison, knight, had provision of a canonry and prebend at York from Boniface VIII, on condition that when it takes effect he is to resign the church of Picala, in the diocese of York, which he now enjoys, 4 Non. March, 1301. (*Cal. Papal Letters*, i, 594.)

1399—John Coke, instituted 16 July, 1399, on the presentation of the master and brethren of St. Leonard's Hospital. (*Torre's MS.*)

—John Hekyngton, vicar; died 1440. (*Torre's MS.*)

1440—Thomas Monyngthorp, instituted 6 August, 1440. (*Torre's MS.*)

1525—John Riche was vicar when a return for the archdeaconry was made to Cardinal Wolsey in January, 1524–5. He appears to have been also vicar of Downham. The name of the vicar is not given in the Valor Ecclesiasticus, 1535. (*T.R. Miscellaneous Books, Henry VIII.*)

[1] See page 133 *ante*.

1548—John Cootes was vicar at a Visitation in 1548. His will is dated 14 August, and proved 27 September, 1552. To be buried in the church of All Saints, Pickhill. Mentions John Raper, of the Hall Geatt, and several others. Residue to James Coots and Richard Coots, his brothers, and their eldest sons, and they executors. Witnesses: Rauf Jackson, priest, and Thomas Walker. (*Yorks. Arch. Journal*, xiv, 409.)

1554—Edward Willys was vicar at a Visitation in 1554. John Raper and Christopher Whitling, churchwardens. (*Ibid.*)

1574—Richard Soulle, curate of Pickhill, made his will 1574.

1580—Robert Stace, instituted 2 August, 1580. (*Yorks. Arch. Journal*, xiv, 410.)

1611—Robert Slater, vicar; buried 12 December, 1611. (*Par. Reg.*)

1612—William Benson, vicar; buried 17 June, 1613. (*Ibid.*)

1613—Mr. Mauds, vicar of Pickhall; buried 7 May, 1628. (*Ibid.*)

1628—John Briggs, mentioned as vicar in 1630; buried 15 April, 1639. (*Ibid.*)

1639—William Loftus, vicar; buried 29 September, 1642. (*Ibid.*)

1660—John Dunn, vicar in 1660; buried 29 December, 1697. (*Ibid.*)

1698—Timothy Place, previously officiated at Marton-on-the-Moor, where his children were baptized: Elizabeth, 1694; Timothy, 1696; and John, 1697. Instituted to Pickhill 6 September, 1698. Buried 30 May, 1710. Mary, his widow, was buried 11 February, 1699. (*Ibid.*; *Chester Dioc. Rec.*)

1710—Andrew Darling, presented by the Bishop of Chester, and instituted 26 March, 1710. Died February, 1718–19, and was buried in the chancel 1 March. (*Ibid.*)

1719—William Hardcastle, instituted 27 August, 1719, on the presentation of Trinity College, Cambridge. (*Ibid.*)

1722—James Tireman, instituted 4 May, 1722, on the presentation of Metcalfe Graham.

1726—Hugh Spence, previously curate successively of Kirkby Wiske and of Manfield. Presented to Pickhill by Metcalfe Graham, and instituted 20 August, 1726. Buried 17 March, 1739–40. (*Ibid.*)

1740—JOHN PARNTHER. Fellow of St. Peter's College, Cambs.; B.A., 1728; M.A., 1732. Presented by Trinity College, Cambridge, and instituted 11 July, 1740. Resigned 1771. He married at Kirklington, 2 February, 1737, Mistress Coalman, of Wath, apparently the widow of Rev. John Colman, rector of Wath, who died in 1734.

1771—JAMES KITCHING, instituted 29 April, 1771. Died 1807. He married at Pickhill 9 April, 1772, Catherine Wright, who survived him, and died 9 February, 1808. Several of their children are buried beneath the Lady Chapel.

1807—THOMAS JAMES JAUMARD. Of Trinity College, Cambridge; B.A., 1802; M.A., 1805. Instituted 19 August, and inducted 4 September, 1807.

1819—JOHN RAPER-HUNTON. Was at Richmond School, and then called John Raper. Under that name he matriculated at Clare College, Cambs; B.A., 1806; migrated to Trinity College, and took his M.A. from there, under the name of John Raper-Hunton, in 1819.

1825—WILLIAM TWIGG. Of Trinity College, Cambs.; B.A., 1818; M.A., 1821. Died 13 June, 1859, aged 63, to whose memory a stained glass window exists in the Lady Chapel.

1859—JACKSON MASON, eldest son of Rev. Wm. Mason, vicar of Normanton. Of Trinity College, Cambridge; B.A., 1856; M.A., 1859. Author of a poem on St. John the Baptist (Seatonian prize), 1867; a translation of the rhythm of St. Bernard into the original metre; a critical paper on the extension of the Diaconate; In Memoriam, a poem on Bishop Patteson. He was the translator of many Greek and Latin hymns, several of which appear in the 1888 edition of Hymns A. and M., which contains also two original hymns by him, namely, *O Voice of the Beloved* (500) and *Forty days Thy seer of old* (503). Inducted November, 1859. Resigned 1883, and was subsequently vicar of Settle. Died 27 November, 1888, aged 54; buried at Pickhill.

1884—ARTHUR WIGSTON HOWARD, B.D., inducted 3 April, 1884. Resigned 1 November, 1906.

1907—JOHN WILSON, presented by Trinity College, Cambridge, and instituted 19 September, 1907.

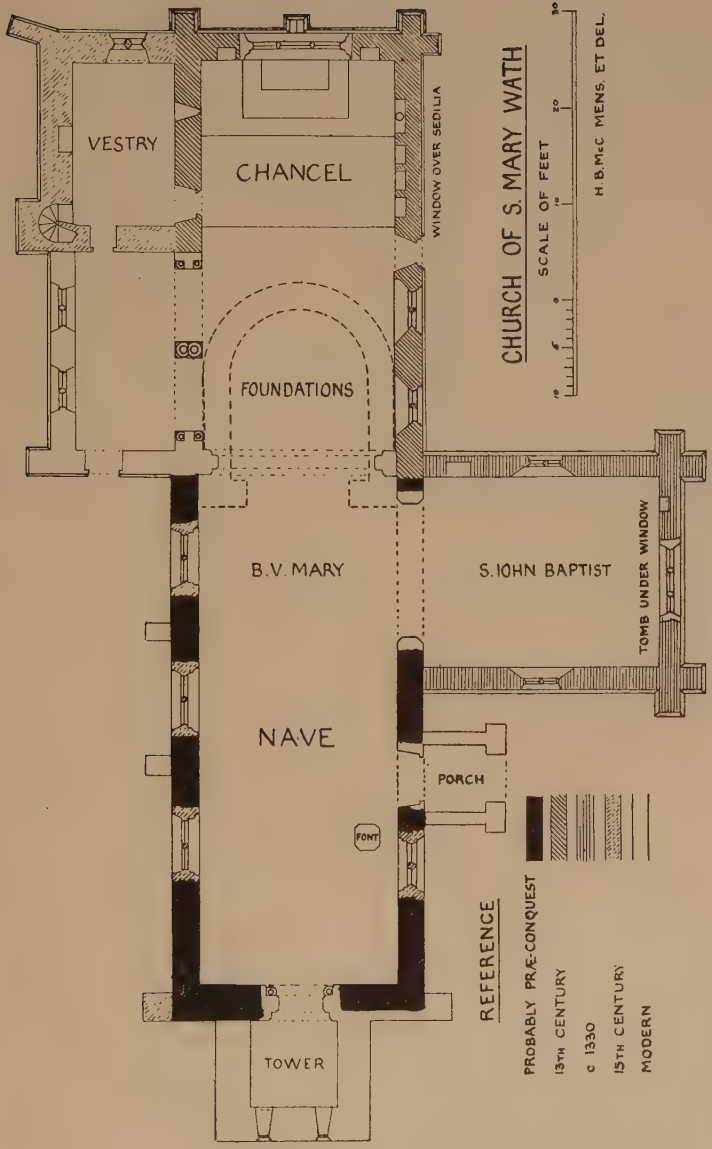
Chapter VIII.

ST. MARY, WATH BY RIPON.

The story commences here, as it does at Pickhill and Wensley, with certain sculptured stones taken out of the walls of the building during some repairs to the fabric in 1873, and which speak to us of a church existing here before the Norman Conquest. Five such fragments are now preserved, either as detached stones, or built into the modern wall of the organ chamber. Mr. Lukis tells us that four of them were discovered in a buttress, now demolished, on the north side of the chancel arch, so it is probable that they were built in there in the Thirteenth century. All appear to be of late date—Tenth or Eleventh century—and of rather poor character; but their presence here is very significant when viewed in conjunction with the dimensions of the nave. All experience goes to show the abiding religious character of a spot once sacroscanct; people did not, in early times, lightly abandon a site dedicated to God. And a comparison of the proportions of the nave with those of other "Saxon" churches leads us to the conclusion that the foundations and, perhaps, even to some extent the walls of this portion of the fabric are of pre-Norman origin. The nave is 50 ft. long by 20 ft. broad, and its walls are 2 ft. 7 in. thick. If it had been built after the Norman Conquest it would almost certainly have had greater width in comparison with its length, and the walls would have been thicker, 3 ft. being the usual dimension for Norman walls. The foundations of an apsidal east end and of a chancel arch of narrow extent were laid bare in 1873,[1] and are shown by the dotted line on the plan.

It is to be regretted that no fragment of architectural detail of either the Saxon or the Norman period has been preserved. There was, until recently, a twelfth century south door,

[1] *Reports and Papers of the Architectural Societies for 1875.* Article, "The Church of Wath near Ripon," by Rev. W. C. Lukis, F.S.A. The plans of other pre-Norman churches which may be compared with Wath are those of South Elmham in Norfolk, Britford near Salisbury, and Worth in Sussex. See *The Arts in Early England*, by Professor Baldwin Brown. Apsidal east-ends are not common in early churches, whether before or after the Norman Conquest. Square-ended chancels are much more usual.


CHURCH OF S. MARY WATH
SCALE OF FEET
H.B.McC MENS. ET DEL.
VESTRY
CHANCEL
WINDOW OVER SEDILIA
FOUNDATIONS
B.V. MARY
S. IOHN BAPTIST
TOMB UNDER WINDOW
NAVE
PORCH
FONT
TOWER
REFERENCE
PROBABLY PRÆ-CONQUEST
13TH CENTURY
c 1330
15TH CENTURY
MODERN

which may quite possibly have been inserted in the earlier walls. Sir Stephen Glynne, writing in 1864, observes, "The porch is a modern one of brick, but within it is a Norman doorway of one order with shafts, but clogged with whitewash." Mr. Lukis, in his careful account of the restoration, says of this doorway: "When the thick coating of whitewash, which encased it, was removed, it was found to be in too shattered and crushed condition to be repaired. Not more than four of the arch stones were in moderately sound state; the whole of the east jamb was gone, the abacus of the capital alone remained; and of the other the cushion-capital of the detached angle shaft had fallen to pieces."

The first extension of this small early church was the building of a new chancel at least twice the size of that which it replaced. This took place about the year 1250, and the details of it which remain afford a good illustration of the architecture of that period. In the south elevation are three windows, with widely-splayed internal jambs, each of two lights uncusped, the mullion simply bifurcating at the springing line, and continuing right and left to the window arch—a treatment which may be called the germ of bar tracery. Just east of the central window is a plain doorway over which the string, which runs beneath the windows, is carried as a hood-mould. The western of these three windows is transomed at the level of the sills of the other two, and is carried downwards, forming a "low-side" window. This lower part had formerly wooden shutters inside, three out of the four iron crooks on which they were hung being still in position. The use of these "low-side" windows, which are found in so many churches, has been the subject of much debate. They are almost confined to England, occurring very rarely in Scotland, and not at all on the Continent; and they are almost invariably placed at the western end of the chancel, on the south side. At Wath, indeed, a second window, similar in all respects to that under notice, existed until recently in the north wall of the chancel, opposite the present long window; but it was, unhappily, destroyed in 1873 to make room for the modern organ chamber. At Wensley, again, there were two such long windows, both probably divided by transoms, in the south wall of the chancel.

Many suggestions, some of them fantastic, have been made to account for the low-side window. It was to facilitate con-

fession, the penitent being outside in the churchyard. It was to transmit light from inside the church, during the hours of darkness, to dispel the evil spirits which were supposed to haunt the graves of the dead. It was connected with the ringing of the sanctus-bell. A much more common-place reason may be nearer the truth. There is abundant evidence for the belief that painted glass was more extensively employed in mediæval times than it is now; the churches were, no doubt, very dark. Moreover, before the invention of printing, the people did not need light; they saw and heard, but took no other part in the service. The low-side windows could not have been filled with stained glass, or they would not have been so generally furnished with wooden shutters as they are in so many churches. The need of providing light to the priest at his reading desk appears to us to afford an adequate explanation of this puzzling feature, though it should be observed that all low-side windows were not necessarily for one and the same purpose.

East of the quire door are sedilia of three stalls, with perfectly plain, pointed, chamfered arches, and east of this again is a recessed piscina, with double drain, and similarly treated arches. Above the piscina are portions of an ancient string-course, consisting of two bold rolls, with the nail-head ornament between them. This was carried round the east end of the chancel, and returned for some distance on its north and south walls. In the east wall, on either side of the altar, are plain square aumbrys, as at Kirklington. The east window is modern.

About the year 1330, another extension of the fabric took place. This was the addition of a large chantry chapel, in the form of a south transept, and was the provision of John de Appleby, rector of the church in 1316, and until his death in 1328. The arch, which formerly divided the chapel from the nave, has been replaced by a modern one. The original south window also, which was of five lights, has disappeared; but in the east and west walls are two original windows of two lights, each with well-moulded rear-arches dying into the jambs, and hood-moulds both within and without. The east window is cusped, and has a depressed trefoil in the head, the west window being without cusps or trefoil, like those in the chancel. Both have similarly moulded scoinson arches and external hoods. In the east wall of the chapel is a plain square-headed aumbry, divided into two parts by a stone shelf, which has

been enclosed within double-folded doors. Beneath the large south window is a fine arched tomb recess, surmounted by a lofty pointed pediment, the head of which has perished. The spandrils are decorated with cusps, the points of which terminate in carved roses. Without doubt, this recess once contained a monumental slab or effigy of John de Appleby, the founder of the chantry. The grave-cover now beneath the canopy, of very early fourteenth century character (say 1300 or 1310), was found in the churchyard on the north side of the nave in 1873, and was placed in the position it now occupies, for safety. On the inner side of the cross shaft an inscription was formerly legible in two lines, recording the name of the person commemorated: ✠ HIC JACET ROBERT FRATER ECT' . . . IOHAN . RC . . C. East of the sepulchral recess occurs a piscina with credence shelf above, and having a cusped head and hood-mould.

Towards the close of the Fifteenth century the nave underwent considerable change, though it is worthy of remark that the aisleless character of the pre-Conquest church has never been altered. The extension of churches by the addition of aisles was so general in the Middle Ages that Wath affords a rare, though by no means unique, example of a church which has in this respect preserved the plan of its nave unaltered. Other illustrations occur at Stow in Lincolnshire, and at North Newbald in the East Riding. At this period, the original windows of the nave which were pointed, and of lancet form, were taken out, with the exception of one towards the western end of the north wall, and much larger windows inserted with tracery of late Perpendicular character, having two lights and four lesser lights in the heads. Only one of these has remained unrestored—that in the south wall.

On the north side of the chancel is an interesting adjunct, which is probably contemporary with the fifteenth century alterations in the nave—to give a date, about 1480. This consists of a vestry with a priest's chamber over it. The former is entered from the chancel by a pointed doorway, the lintel in the rear of which is formed out of a fourteenth century grave-cover, with incised cross. Further east, in the same wall, is a small slit window with widely-splayed jambs. The principal light came from a two-light square-headed window, the internal head of which is carried on shouldered corbels. The lights are divided by a mullion of extraordinary thickness. The

window has been protected by doors on the inside, the crooks of which remain in the jambs, whilst on the mullion are two large iron eyes for holding bars, which would effectually prevent any person from entering the room from the outside. Projecting from the south wall are two large quarter round corbels, and on the north wall is an offset. These carried the beams, which, in their turn, carried the joists supporting the floor of the upper, or priest's chamber. Access to this was provided by a winding stone stair of ten steps, in the north-west angle, and the upper room was lighted on the east by a single square-headed window. Similar priest's chambers exist at Kirkby Malzeard, at Well, Wensley, and South Cowton, all of which have been constructed about the same period as that at Wath.

The original roofs of both nave and chancel were demolished in 1629, when extensive mutilation of the fabric took place. The substitution of roofs of lower pitch necessitated the removal of the chancel and chapel arches, and nothing remained but the jambs and capitals of the latter, and the jambs, capitals, and first stringers of the former. The tie beams of the roof consisted of huge oak baulks, imperfectly squared, and exhibiting the mis-shapen growth of the timber. The condition of the church after this "restoration" is well illustrated in a sepia drawing made by the Rev. W. C. Lukis, in 1866, and reproduced (Plate XXXIV).

The tower is modern, having been erected in 1812, on the foundations of a former tower which had gone to decay. It contains six bells which have inscriptions as follows :—

1. IN MEMORY OF QUEEN VICTORIA, 1901
2. HONOUR LAUD AND PRAISE TO GOD 1873
3. HENRY HARRISON FOUNDER—recast 1873
4. PETER PRESTON AND JOHN WOOD CHURCHWARDENS 1776
5. CUTHBERT ALLANSON RECTOR 1776
6. WATCH AND PRAY W. C. LUKIS RECTOR ROBERT PEARSON AND THOMAS HIGHMOOR CHURCHWARDENS 1873

During the repairs to the church in 1873, it was fortunate, indeed, that so vigilant an archæologist as the late Mr. Lukis was in charge. Four pre-Conquest sculptured stones were discovered in the north buttress of the chancel arch, and a fifth was met with near the western end of the north wall, all being of sandstone grit. Three of these stones have been built, for their preservation, into the inside of the modern wall forming

[*W. C. Lukis, del.*

WATH CHURCH, IN 1866.

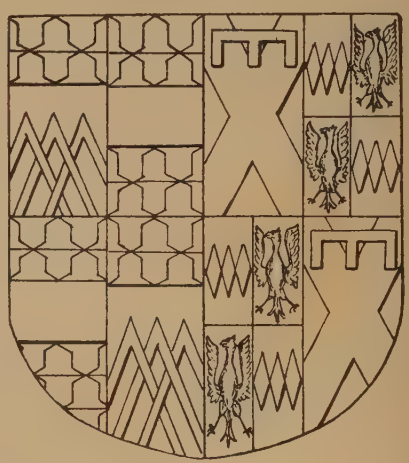
the choir vestry. That to the east has two figures upon it with arms extended (? Adam and Eve); that to the west represents a beast with long body, but the head is gone, and some other animal springing on its back—probably intended for the hart and hound. Beneath the latter is a poorly-executed piece of flat interlaced work. Preserved in the vestry are several fragments, two of which are of pre-Conquest date. One of these is the upper part of the head of a cross, of late date and poor character. Note the appearance of rude hands on the lateral arms. The other is the head of a standing cross. Besides these "Saxon" stones, there are preserved in the vestry a fragment of a thirteenth century gable cross with a rose upon it; and the heads of three thirteenth century grave-covers.

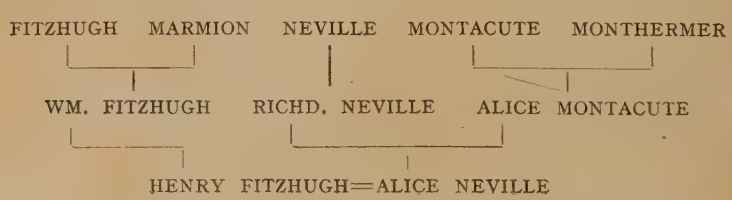
One of the most interesting things connected with the church is a very fine carved chest, which is also preserved in the vestry. Christopher Best, who was the chantry priest of the chapel of St. John the Baptist in 1548 and 1554, directed by his will, 23rd April, 1557, certain things to be given to the church, and bequeathed also to George Best all that remained in his hands, "excepe a Flanders Kyste and y^{t} thing y^{t} ys within yt. Item, fothermore I wyll that George Best restore to Wathe Churche an almere, a vestment and a portys[1] that belongeth unto Saint John Chappyl." The chest bears much resemblance to a similar coffer at Brancepeth, in the county of Durham, and may have been carved about the year 1330. It was thus already of great antiquity when Christopher Best mentioned it in his will; and it is possible that a "Flanders chest" may have been a term in common use to denote any such ancient coffers, for doubtless many were brought hither from Flanders. But experts do not consider that the Wath chest is of Flemish origin; and Mons. Lefèvre-Pontalis, the President of the Society of French Antiquaries, who possesses very extensive knowledge of Flemish carving, thinks that this is of English workmanship. The chest is said to have been brought to the church from the old Hall of Middleton Quernhow, when the latter fell to decay in the former half of the Nineteenth century.

Much of the ancient stained glass which the church once possessed has disappeared. In the Herald's Visitation of 1622, four shields of arms are mentioned in the north windows,

[1] A portable breviary or small prayer book.

those, namely, of CONYERS, ST. QUINTIN, MARMION, and FITZHUGH. The fragments of old glass remaining are confined to three examples, the earliest of which is a lozenge-shaped panel occupying a position in the eye-light of the central window on the south side of the chancel, and consisting of a four-rayed star, with an azure centre. Between the rays are four leaves, apparently intended for vine leaves. This is contemporary with the chancel (say about 1250), and is an interesting specimen of stained glass of that period. In the south window of the transept a quatrefoil of fourteenth century glass exhibits, on a quarried ground of oak leaves and acorns, a representation of our Lord's crucifixion. In the west window of the same chapel is an heraldic shield of fourteen quarterings, affording a most instructive illustration of the science of armoury as the exponent of genealogy. The coats are impaled, Baron and Femme; viz. Quarterly 1st and 4th, azure three chevronels embraced or a chief vair, for FITZHUGH; 2nd and 3rd, vair a fesse gules, for MARMION: impaling quarterly 1st and 4th, gules a saltire argent, a label componny of the second and azure, for NEVILLE; 2nd and 3rd, grand quarters; 1st and 4th, argent three fusils gules conjoined in fesse, for MONTACUTE; 2nd and 3rd, or an eagle displayed vert armed gules, for MONTHERMER. To the student of heraldry the following genealogy will be interesting, but in the illustration no attempt has been made to follow the difficulties which beset the worker in stained glass; the drawing is an outline intended merely to illustrate the pedigree:—





THE WATH CHEST, *c.* 1330. [*C. C. Hodges, phot.*

We are thus, upon this evidence, able to identify the shield with the utmost precision as that of Sir Henry Fitzhugh, who succeeded to the manor of Wath in 1452, and died in 1472, impaling the arms of his wife, Alice Neville, sister of the redoubtable Richard, Earl of Warwick, "the King-maker."

In sepulchral monuments the church was at one time exceptionally wealthy, but alterations in modern times have been so considerable that many of the more ancient inscriptions no longer exist. On the south wall of the chapel is a brass, with effigies of Chief Justice Richard Norton, who was appointed King's Sergeant in 1408, and Chief Justice in 1413, and Katherine (*née* Manningham), his wife. The figures are much defaced, but he appears to have been represented in judicial robes, consisting of a tunic with close sleeves, a tippet and hood, and a mantle buttoned on the right shoulder. She wears a veil head-dress with a mantle. The inscription has been often printed, but probably never correctly. It is much worn, but considerations of space show that Whitaker's transcript, for example, cannot be accurate. As far as can now be ascertained the legend runs :—

HIC JACENT RICARDUS NORTON NUPER CAPITALIS JUSTICIARIUS DOMINI REGIS DE REGIO BANCO UXOR ETIAM EJUS QUI RICARDUS OBIIT VICESIMO DIE MENSIS DECEMBRIS A^{O} DNI M^{O}CCCC^{O}XX KATERINA OBIIT XX^{O} DIE MENSIS MARTII A^{O} DNI M^{O}CCCC^{O}XVIII QUORUM ANIMABUS PROPITIETUR DEUS AMEN.

Another interesting brass in the chapel is that of an armed man, the work of the Yorkshire school of engravers, but much worn and damaged. The Norton crest, a Moor's head, surmounts the helmet, and is surrounded by mantling. He appears to have worn a collar of mail, a breastplate, shoulder and elbow pieces of moderate size, and a very short skirt of taces, with two large and pointed tuilles strapped over a long skirt of mail. The knee pieces have plates above and behind, the former ornamented with small fleurs-de-lys at the top. The sollerets, with rounded toes, are articulated, and under his feet is a lion. The sword is suspended from a narrow belt crossing the taces diagonally, and to the right hand tuille a short dagger is affixed. There is no inscription, but the figure probably represents Sir John Norton, who died in 1489. On the west wall of the chapel are several shields in brass, bearing the symbols of SS. Matthew, Mark,

and Luke. They are much defaced, but are probably not earlier than 1450, nor later than 1500. Several monuments to members of the family of Graham of Norton Conyers adorn the walls of the chapel. A small brass, without name or date, bears the words :—

> ENOBLED VIRTUE LYES WITHIN THIS TOMBE
> WHOSE LIFE AND DEATH INFERIOUR WAS TO NONE
> HER SOULE'S IN HEAVEN THIS TOMBE IS BUT A TENT
> HER ENDLESSE WORTH IS HER OWNE MONUMENT.

Longstaffe has recorded that it relates to Catherine, Lady Graham, daughter of Thomas Musgrave, of Cumcach, who died in 1649. The remains of her monument, with effigies, and kneeling figures of her two sons and four daughters, is immediately above the brass, but it was "repaired" in 1783. Richard Graham, son of Sir Richard Graham, Bart., died in 1680, aged 20. Sir Reginald Graham, born 1704, married Jacoba Catharina, daughter of Col. Metcalfe Graham, of Pickhill, died 29 October, 1755. Another brass on the south wall of the chapel commemorates the Rev. Stephen Penton, rector of the church from 1693 till 1706. It displays the arms of Penton, Per chevron, two castles-in-chief, and a lion rampant is base ; and the following curious inscription :—" Hear lies what is left of Stephen Penton, Rector who being dead yet speaketh. Once for all my beloved parishioners, since any one of you may be the next, Let every one prepare to be so. To prepare for death, devoutly receive the Sacrament. To prepare against sudden death, receive it often. Make your Will while you are in good health that you may have leisure to die wisely. And if you hope to die comfortably you must resolve to live righteously. God send us all an happy meeting, etc. Obiit 18 October 1706 etat suæ 67."

A fine cenotaph to the Rev. Canon Brand, rector of the church 1799–1814, is the work of Flaxman, and was erected at the charge of Charles, Earl and afterwards Marquess of Ailesbury, who is depicted in the act of sorrowing over the sepulchral urn of his friend and former monitor. The portrait of the Earl is excellent, both in face and figure.

Connected with the church were several chantries, the earliest of which was that of Saint John the Baptist, founded by John Appleby, rector in 1316 and 1327. On 15th August in the latter year there is a licence in mortmain for John de Appleby, parson of the church of Wath juxta Rypon, to alienate

[*C. C. Hodges, phot.*

WATH—VESTRY AND PRIEST'S LODGING, *c.* 1480

certain premises in Holm, Melmerby, Middleton, Rokeby Pykall, Sutton Hougrave, and Wath, to a chaplain who shall celebrate divine service daily in the parish church of Saint Mary at Wath, for the soul of the said John and his ancestors, and for all the faithful deceased.[1] John Appleby died the same year,[2] but the building of the chapel was proceeded with according to his directions, and the chantry founded on Wednysday afore Seynt George is day (22nd April), 1332. William Norton, rector of Tanfield, by his will in 1405 desires to be buried in Saint John's Chapel in Wath Church.

Chief Justice Richard Norton, by his will dated 20th August, 1420, founded a chantry in the chapel of Saint Cuthbert at Norton Conyers, endowing it with a piece of ground whereon to build a house and make a garden, and eight marks yearly payable out of the manor of Norton Conyers. John de Threske was the first chantry priest, and on a vacancy occurring the founder's heirs are to present within a month. Or, if they fail to do that, the parson of Wath may present within eight days, failing which the Chapter of St. Wilfrid within fifteen days, then the Chapter of York within twelve days; in failure of all which the Ordinary to collate. In 1548 and 1554, William Armyn was priest of the Chantry of St. Cuthbert in the chapel of Norton Conyers; and he died in 1558, but his will, formerly at Richmond, cannot now be found.

A third chantry was founded in a chapel at Middleton Quernhow by Richard de Berningham, by deed dated at Middleton Quernhow on Monday next after the feast of St. Agatha, 1320. Certain premises in that township were thereby bestowed in free alms upon the abbot and convent of Jervaulx, for the maintenance of two chaplains secular, to pray for the souls of the said Richard, and of Treophanie and Katherine, successively his wives, and for the souls of John, Duke of Brittany, and John, his son, Earls of Richmond. One of the chaplains was to sing in the chapel of St. Lawrence in Middleton Quernhow, or in the church of St. Marie de Wath juxta Melmorby, the other to sing in the church of St. Michael of Berningham, after the death of the said Richard, for ever.[3]

And a fourth chantry, also called by the name of Saint Lawrence, was founded by the will of Lawrence Harrison, 31st August, 1505, the chaplain to say mass three days a week in the parish church,

[1] *Cal. Pat. Rolls*, 1 Edw. III, p. 145.
[2] *Inq. p. m.*, 1 Edw. III, No. 140. [3] Plantag. Harrison, p. 287.

and three days in the chapels of Melmerby and Middleton Quernhow.

The parish registers commence in 1571, but much confusion to the whole has arisen from an attempt to keep separate the entries of baptisms, weddings, and funerals relating to the different townships or quarters of the parish; and the earlier volumes have suffered much from damp and other deterioration. A skilful transcript of the registers was, however, made in 1855, by Rev. John Ward, then rector of the parish, who was also the original compiler of *Fasti Riponensis*.

The communion vessels are of much interest. A paten cover of an Elizabethan cup, no longer in existence, is inscribed with the date 1571, and has the London marks with the date letter belonging to that year. The cup, which now is fitted to this cover, was made in 1623 by James Plummer, a goldsmith at York, who was free in 1616, and died 1663. His son, John Plummer, made the fine set of altar plate at Ripon Minster. The cup has a plain bell-shaped bowl, and a tall thin baluster stem. A second chalice, with cover forming the paten, bears the London marks for 1659, and the maker's mark, P. B. An inscription on the chalice tells us that these were the gift of the Right Hoble Tho: Earle of Elgin to ye Parish of Wath, An° 1659; and the Elgin arms and crest are engraved on both pieces. A salver, with foot, has the arms of the Graham family, and an inscription: "The gift of Mr. Reginald Graham to the Church of Wath, 1704." Its marks are very indistinct, but are probably those of William Busfield, a well-known goldsmith of York, who was free in 1679.

The church is mentioned by the name of St. Mary in the chantry foundation of Richard de Berningham, 1320; and in the licence in mortmain for John de Appleby, 1327, already alluded to.

Within a few years after 1146, the vill called Wath, with the church and everything belonging to the vill, was bestowed by Conan, Earl of Richmond, upon the monastery of Mont St. Michel, in Normandy, and this was confirmed by Pope Adrian IV in 1156.[1] It seems that a cell of the monastery, with a prior and brethren, was formed at Wath, and part of the walls of the existing church date from this period—namely the middle of the Twelfth century. In 1184, Abbot Robert, and the convent of Mont St. Michel, granted to Walter the

[1] Dugdale's *Monasticon; Cal. Doc., France*, p. 269.

clerk, of Picale, the church of Wath in almoigne, on condition of his making over for their use two-thirds of the offerings in that church, and two-thirds of the tithes in wheat, and all that is tithed, Walter receiving the other third with the land belonging to the church and the offerings of bread and eggs and flesh. Walter to be answerable to the bishop's justice, and for all charges to the archbishop's officials.[1] By a somewhat later deed (about 1196), Abbot Jordan gives the church of Wath, with its appurtenances, to Master Roger de Richemont, Roger to pay to the prior of Wath five marks yearly, saving the rights granted to Odo [*sic*] de Pikehale, who is vicar of the church. The witnesses are the chapter of St. Michel and Sir William de Chemilleio, Archdeacon of Richmond, and Bishop-elect of Avranche.[2]

In the reign of King John, and during the long minority of Henry III, contentions were of frequent occurrence between the religious houses and lay proprietors. Gernegan, son of Hugh, Lord of Tanfield, and a powerful magnate in this district, died in the year 1200, Avice, his only daughter and sole heir, marrying, in 1215, Robert Marmion, a cadet of the Marmions of Tamworth, in Warwickshire. In the 19th of Henry III (1235–6), Robertus Marmion et Avicia uxor ejus, were parties to a fine relating to two carucates of land at Wath-juxta-Tanfelde; and a few years later there is a mandate by Gregory IX to the Archbishop of York, to make inquiry and send a full report to the Pope concerning a dispute which had arisen between Robert Marmion and the abbot and convent of Saint Michel, in the following circumstances. The late Count of Brittany had granted to the said monastery the manor of Wath, in the diocese of York, and this had been confirmed by successive kings of England; and they have always had two monks on the manor. But Robert Marmion, knight, of the diocese of York, claimed that manor in right of his wife, and the predecessor of the present abbot was summoned before the king's court, where the said knight offered to prove by duel that the said manor was his. This challenge, although he had other defence, the late abbot indiscreetly accepted. The combatants fought in the place appointed by the king, the knight bringing with him a multitude of armed men, and the knight's champion was more than once brought to the ground; on which the

[1] *Cal. Doc.*, *France*, p. 276. [2] *Ibid.*, p. 278.

knight's party interfered to rescue him, and threatened death to the abbot and his champion, so that the abbot, under fear of instant death, came to the spot and renounced his right. The abbot and convent pray that this renunciation, extorted by threats and made without consent of the convent, may not hold good. Dated 4 Kalends March, 12 Gregory IX (26th February, 1239).[1] The above is, of course, the convent's side of the question; and both parties were ordered to appear personally or by proctors before the Pope within a fixed period.[2] However the matter may have ended at the time, we do not hear any more of the monastery of Mont St. Michel in connection with Wath; and the Marmion family and their successors in title have ever since held the manor and the advowson.

The descent of the manor of Wath and its lords is precisely the same as that of West Tanfield, and reference may be made to the pedigree at page 209.

In 1298, a contest arose between John Marmion, Lord of Tanfield, and the abbot of Fountains, about the latter doing homage to John for his holdings in Wath, Tanfield, etc.; but the abbot producing a charter of exemption, John released him from that service, reserving, nevertheless, all other services, with that of his court of Thorneberg.[3]

For a picture of the lawlessness of the reign of Edward II, few records can probably surpass the description of an attack made by the Marmions, father and son, with convocation of their followers, upon the servants of the abbot of Fountains, in 1314. The assailants captured two hundred sheep from Melmerby, and ten oxen from the plough, four iron-bound wains and the forty oxen yoked to them, on the high street of Wath, and drove off the whole to West Tanfield; assaulted three lay brethren of the abbey, their men and servants, plucked out their beards, cut them with knives, and otherwise ill-treated them.[4]

On 28th August, 1356, Hugh Knyght, priest, complained that he had been attacked at Wath by certain laymen bearing arms, and that in self-defence he slew one of his assailants. John de Crakhall, canon of Ripon, is commissioned to inquire into the affair.[5]

[1] *Reg. Grey.*
[2] *Cal. Papal Letters*, i, 179.
[3] Burton's *Monasticon*, p. 183.
[4] *Cal. Pat. Rolls*, 7 Edw. II, p. 136.
[5] *Reg. Zouche.*

The Rectors have been as follows :—

1299—John de Wintringham was designated acolyte, rector of Wath by Ripon, 17 kal. December (15 Nov.), 1299, when he had letters dimissory for the Order of subdeacon ; and on 19 January following for the Order of deacon. (*Sede Vacante*, fo. 61.)

1316—John de Appleby, parson of the church of Wath by Ripon, had protection for one year, 24 August, 1316.[1] Founder of the chantry of St. John the Baptist, 1327, and died in that or the following year. In the *inquisitio post-mortem* he is styled John de Appleby, parson of the Church of Wath juxta Rypon, and he held lands in Holm, Pykall, Sutton Hougrave, and Wath.[2] In 20 Edward III (1346–47), Robert Middleham claimed one bovate of land in Appleby against John Tryvell, consanguineus and heir of John de Appleby, late parson of the church of Wath juxta Melmorby in Richmondshire. (*Plantag. Harrison*, p. 469.)

1354—John Breton, parson of Wath, was defendant in 28 Edw. III (1354–55), in an action for contempt and trespass, at the suit of Henry de Walton, archdeacon of Richmond. (*Ibid.*, p. 47.)

1362—Henry Lokesburgh, presented by Avice, Lady Grey, of Rotherfield, and instituted 19 November. Resigned about 1370. (*Torre's MS.*)

1371—Robert de Dalton, instituted 28 October, 1371, but resigned two months later. He was subsequently canon of Lincoln, 1379, and Vicar-General of the Archbishop, 1387. (*Ibid.*)

1371—Alex. de Brompton, or Bryniston, instituted 29 Dec., 1371, on the presentation of the same Avice, Lady Grey de Marmion. Resigned 1380. (*Ibid.*)

1380—William de Galmeton, presented by John Marmion, and instituted 30 December, having exchanged benefices with Thomas Raynard, formerly vicar of Burneston, who had been instituted the same day. Thomas Raynard is, however, called rector of Wath in a commission of 6 September, 1382. (*Ibid.*; *Reg. Neville*, 1382.)

[1] *Cal. Pat. Rolls*, 10 Edw. III, p. 536. [2] *Escheats* 1 *Edw. III*, No. 140.

1395—Richard Barret de Qwynton, previously for three years rector of Tanfield, presented by Elizabeth Marmion, and instituted 6 September. He had a papal indult to take and let to farm the fruits of his benefice to any persons, clerks, or laymen, and further, that he should not be bound to be resident while engaged in the study of letters at a university, or when in the service of a prelate, or while in attendance at the Roman Court. The indult is dated at Saint Peter's, Rome, 14 Kal. August, 15 Boniface IX (19 July, 1404), and he is styled Richard de Qwinton, rector of Wath by Rypon, in the diocese of York. (*Torre's MS.*; *Cal. Papal Letters*, v, 618.)

1420—Thomas Hode, rector, was enfeoffed, with others, by Richard Norton, late Chief Justice of the Common Pleas, with the manor of Norton Conyers, for the founding of a chantry of one chaplain in the chapel of Saint Cuthbert there. (*Inq. ad quod damnum.*)

1429—John Norton had a dispensation preserved at York, in which he is described as illegitimate son of Richard Norton, 14 June, 1408. Was a prebendary of Ripon, 1419, and instituted to Easingwold, 1425, on the presentation of Henry Bowet, archdeacon of Richmond, but he resigned that benefice on his institution to Wath, 7 November, 1429, to which he was presented by Henry VI, and which he held until his death. His will is dated in the vigil of the Purification B.V.M., 1435, and was proved at York, 23 February, 1435–6. He styles himself Magister Johannes Norton, clericus et canonicus eccl'. Colleg. S. Wilfridi de Ripon. Richard Norton, his brother, and John Shirburn, chaplain, are executors. (*Torre's MS.*; *Mem. Ripon*, ii, 203.)

1435—Robert Shirwynd, chaplain, instituted 24 February, 1435–6, on the presentation of Sir William Fitzhugh. His name occurs as rector in an inquisition, 27 August, 1446. (*Torre's MS.*)

1454—William Garsyngton, chaplain of Watthe, was concerned in an action for debt against Thomas Plummer, of Asmunderby, 13 November, 1454. (*Ripon Chapter Acts*, ii, 48.)

1477—John Nicolson occurs with many others in a commission to inquire into the right of patronage to Bedale. (*Reg. Ebor.*)

In 1507, Jane, Lady Stapleton, widow of Sir William Stapleton, of Wighill, bequeathed her best beast as a mortuary gift "to the parson of the Churche of Wath, near Ripon." Her daughter, Margaret, was then the wife of Sir John Norton, of Norton Conyers. (*Test. Ebor.*, iv, 273.)

1520—Robert Smythe, S.T.P., is mentioned as rector by the late Mr. Lukis, who has recorded that he bequeathed a Bible to Marmaduke Huby, abbot of Fountains.

1524—Christopher Burghe. Also rector of Spennithorne and of Hawkeswell. Thos. Donyngton, writing to Cardinal Wolsey, 14 April, 1527, says that Sir Christopher Burghe, parson of Spenythorne, is attached to appear in Chancery for £20, which he owed to the late Mr. Dalby [Archdeacon of Richmond] for the first fruits of the parsonage of Wathe. He is very obstinate against Wolsey and the king, as Cromwell can show. If he were treated as an example, the quiet of Richmondshire would be improved. Dated from your Grace's church of York, 14 April (1527). In 1525, John Laythsett was "curatus," with a stipend of £4 13*s.* 4*d.*, and probably did the duty or most of it. (*Letters and Papers, Henry VIII*, iii, No. 3,043.)

1535—William Pynder was rector of the church when the *Valor Ecclesiasticus* was compiled in this year. The fruits of the benefice are the mansion, 20*s.*; tithes of corn, £13; of lambs, calves, and wool, 40*s.*; small and private tithes as in the Easter book, 46*s.* 8*d.* = £18 6*s.* 8*d.* gross. Nine shillings and ninepence are payable yearly to the monastery of the B.V. Mary at York.

1548—James Seller was rector of Wath at a visitation of the archdeaconry in this year, and was still so at a second visitation in 1554. (*Yorks. Arch. Journal*, xiv.)

1569—Henry Stubbs. Of Merton College, Oxford, in and before 1564. Instituted 9 March, 1569, on the presentation of Wm. Parr, Marquess of Northampton. Buried at Wath 7 June, 1614. (*Chester Dioc. Reg.*; *Par. Reg.*)

1614—John Chapman, B.D., presented by Gregory Milner, gent., and instituted 27 June. Buried at Wath, 18 December, 1619. (*Ibid.*)

1620—Hugh Baguley, presented by Lord Burghley, and instituted 4 January, 1619–20. Died 1635, buried at Richmond 9 August. He made his will in August, 1633, giving all his books to George Baguley, his son, and £20 to Emma, his wife. (*Richm. Par. Reg.*; *York Wills.*)

1635—George Baguley, son of the foregoing, instituted 23 Dec., on the presentation of Emma Baguley, his mother. Buried at Wath, 24 August, 1657. Jane, his wife, was buried 16 February, 1656. (*Chester Dioc. Reg.*; *Par. Reg.*)

1658—George Shaw officiated for rather more than a year, but was never instituted. He was buried at Kirklington 30 January, 1658–9. *See* Kirklington Parish Register, where he is styled "person of Wath."

1660—Peter Samwaies, D.D. Fellow of Trinity College, Cambs. Presented by the Earl of Elgin, and instituted 31 December. The benefice is said to be vacant by the decease of George Baguley. He was instituted the same day to the rectory of Bedale, upon the presentation of Charles II; and he was a canon of Ripon. D.D. by royal mandate, 1661. These preferments he held conjointly until his death, 6 April, 1693. By his will he made provision for the founding of a Hospital and Grammar School at Wath, and Almshouses at Bedale. He was buried at Bedale, where a brass in the chancel perpetuates his memory. (*Chester Dioc. Reg.*; *Mem. Ripon*; *Bedale Par. Reg.*)

1693—Stephen Penton. Educated at Winchester and New College, Oxford; B.A., 1663; M.A., 1666. Principal, in 1675, of St. Edmund's Hall, where he built the chapel and library; and rector, successively, of Glimpton, co. Oxford, and Tingswick, Bucks. Instituted to Wath 27 September, 1693, on the presentation of his former pupil, the Earl of Ailesbury and Elgin. Collated to the third stall of Ripon Cathedral, 28 May, 1701. Died 18 October, 1706, aged sixty-seven, and was buried beneath the chancel of Wath Church. He is the author of "A Discourse concerning the

Worship of God towards the Holy Table or Altar," and two or three other works. His will is printed in the *Memorials of Ripon*, ii, 301. (*Mon. Brass in Church*; *Par. Reg.*, etc.)

1706—John Carter, presented by the Hon. Robert and James Bruce, and instituted 6 February, 1706–7. Buried at Wath 21 June, 1716. His wife was Dorothy Todd, of Wath. (*Chester Dioc. Rec.*; *Par. Reg.*)

1716—Hon. George Bruce, second son of Robert Bruce, of Broomhall, and brother of Alexander, Earl of Kincardine. Instituted 22 October, having been presented by the Hon. Robert and James Bruce. Died 27 May, 1723, aged eighty-one, and was buried at Wath. (*Ibid.*; *Tombstone, Lamont's Diary*, p. 164.)

1723—John Colman, LL.B. Of Trinity College, Cambs. Presented by Charles, Lord Bruce, and instituted 23 July. Died 14 March, 1733–4, aged thirty-seven. His widow married, secondly, at Kirklington, 2 February, 1737, Rev. John Parnther, vicar of Pickhill. (*Ibid.*)

1734—John Hildrop, D.D., son of William Hildrop, of Petersfield, Hants. Baptized 4 January, 1681–2. Educated at Marlborough, and St. John's College, Oxford. Presented to Wath by Charles, Lord Bruce, and instituted 13 April. Died 18 January, 1756, aged seventy-three. Catherine, his daughter, married Francis Bacon, of the city of York, apothecary, died 6 September, 1754, aged thirty-three, and was buried at Wath. (*Ibid.*)

1756—Cuthbert Allanson, D.D., of Middleton Hall, son of John and Rebecca Allanson. Born 1725. Of Brasenose College, Oxon.; B.A., 1747; M.A., B.D., and D.D., 23 November, 1778. Previously, since 1749, rector of Upham, co. Hants, which he exchanged for the rectory of Wath, 1756. Instituted 30 September, on the presentation of Thomas, Lord Bruce. Canon of Ripon, 16 July, 1774. In 1776 he was appointed chaplain to the House of Commons, and died in London while holding that office 3 June, 1780, aged fifty-four, but was buried at Wath. He married first, Dorothy, daughter of Roger Nowell, of Read, co. Lancs., who died 23 July, 1760, aged thirty-six; secondly, Bridget, daughter of Charles Hedlam, of Kexby, co. York, who survived him, dying 10 July, 1792, aged sixty-two.

He had ten children. The only son, George, born at Wath, 15 March, 1759, became prebendary of the first stall at Ripon. The eldest daughter, Mary, married, at Ripon, 30 July, 1782, the Rev. Reginald Heber, rector of Chelsea, by whom she became the mother of the Rt. Rev. Reginald Heber, Bishop of Calcutta, writer of the hymns, "From Greenland's Icy Mountains," "Holy, Holy, Holy, Lord God Almighty," and many others which, as literary compositions, rank among the finest in the English language. (*Ibid.*; *Mon. Inscription in Church*; *Mem. Ripon*, ii, 310.)

1780—Charles Francis, previously, since 1774, rector of West Tanfield, instituted here in the presentation of Thomas, Earl of Ailesbury, 4 October; resigned, 1787–8. He procured some communion plate for the church of West Tanfield in 1783. (*Chester Dioc. Reg.*; *Par. Reg.*)

1788—Jonathan Lipyeatt, B.D. Also, since 1780, rector of Tanfield. Was presented to Wath by the Earl of Ailesbury on the resignation of Rev. Chas. Francis, and instituted 13 February, 1787–8. Died 2 January, 1799, aged fifty years, and was buried at Wath. (*Ibid.*)

1799—Thomas Brand, son of William and Martha Brand. Born at Newmarket. Fellow of Christ's College, Cambs.; B.A., 1771; M.A., 1774. Resigned the rectory of Maulden, co. Bedford, which he had held since 1795, on being instituted here 13 April, 1799, both livings being in the patronage of Thomas, Earl of Ailesbury. Canon of Ripon, 1805, and Chancellor of Lincoln, 1808. He died at Rodborough, co. Glouc., while on a journey, 26 April, 1814, aged sixty-four, and is buried at Woodchester. (*Ibid.*; *M.I.*; *Mem. Ripon*, ii, 312.)

1814—Benjamin Newton. Fellow of Jesus College, Cambs.; B.A., 1783; M.A., 1786. Vicar of Little Bedwin, co. Wilts., 1799. Instituted here 18 October, 1814. Died 1830; buried at Gloucester.

1830—Henry Parr Hamilton. Fellow of Trinity College, Cambs.; B.A., 1816; M.A., 1819. Instituted rector of Wath 7 August, 1830. Perpetual curate of St. Mary the Great, Cambridge, 1833. Resigned this benefice, 30 September, 1850, having been installed dean of Salisbury.

1850—John Ward, previously, since 1826, vicar of Great Bedwin, Wilts. Instituted 29 October. Died 4 Dec., 1861, aged sixty-six years. Buried at Wath.

1862—William Collings Lukis, F.S.A. Of Trinity College, Cambs.; B.A., 1840 ; M.A., 1843. Instituted 18 February. Died 7 December, 1892, aged seventy-five. Buried at Wath. A notice of his life appeared in the *Yorkshire Archæological Journal*, Vol. XII, p. 285.

1893—Henry Rudd Hunter, instituted 2 March. Died 3 July, 1907, aged fifty-eight. Buried at Wath.

1907—Harry Charles Sturdy. Of Christ's Church, Oxford. Instituted and inducted by the Lord Bishop of Ripon, 6 October, 1907.

Chapter IX.

HOLY TRINITY, WENSLEY.

Although no part of the existing fabric is older than the Thirteenth century, Wensley is pre-eminent amongst the churches of the district as the home of early sculptured stones, many of which belong to the Seventh or Eighth century. These have been, from time to time, taken out of the walls of the present church, or found buried in the churchyard; and their presence leaves no manner of doubt that Wensley was a centre of the Christian Faith, and no doubt possessed a stone church of good character, before the coming of the Danes. The pre-Norman stones, now preserved in the church, are nine in number. Of these the most interesting, because they exhibit lettered inscriptions, are two built into the inside of the north aisle wall. One of these, which has been frequently engraved, is of brown sandstone, and bears a cross with expanded terminations. Between the arms are two birds above, and two quadrupeds below. The last resemble those in the illuminations of the Lindisfarne gospels. The word DONFRITH, in Saxon characters, fills the space below the cross. The other stone, built into the same wall, has the letters of the word EADBEREHCT disposed between the arms of a cross. This is also of brownish sandstone, but the carving is in shallow relief, and the lettering cannot be distinguished as easily now as in photographs taken twenty years ago. The stone was found in 1846 by Father Haigh, the runic scholar, used as a flag-stone in the pavement of the churchyard path, but turned face downwards. And as Symeon of Durham mentions Aruwini et Eadberctus, under date 740, Father Haigh thought that this might be a fragment of their tombstone. In the course of some repairs to the church in November, 1904, two stones displaying very fine carving were taken out of the chancel walls. Each is carved on three sides, as shown in the annexed drawing by Professor W. G. Collingwood. "They are," he says, "of whitish-yellow sandstone, well chiselled with rounded arrises and stems, unusually neat in the clearing of the ground." These stones, like the two built into the north wall, belong to the Anglian period—the

[*W. G. Collingwood, del.*

WENSLEY CHURCH—PRE-CONQUEST STONES.

era when the tooling was more finely wrought, as the design was also fuller and richer than after Danish motive begins to appear. To this latter period belongs a fragment of a shaft preserved within the church, composed of sparkling sandstone, and enriched on all four sides with the ring-knot and interlacing strap work. This is very roughly cut, but strongly modelled, evincing Irish influence; it probably belongs to the latter half of the Tenth century.[1] Two somewhat similar stones are built into the walls on the outside of the fabric; one, worked with the cat's cradle, being in the north aisle wall, near its eastern buttress; the other, displaying plain over-and-under plait work, is built into the north wall of the tower. These are probably of the Eleventh century, and the same remark applies to the head of a wheel-cross, and some parts of the shaft and head of another cross (in the vestry), with plain double-bead moulding and a pellet in the centre.

Associated with these early Christian memorials, there must certainly have been a church; and, as we have already pointed out, a site hallowed by the prayers and the ashes of many generations of their predecessors was not readily changed by the mediæval church-builders. Here, as at Wath and at Patrick Brompton, at Pickhill, and doubtless at many other places, it is probable that the nave occupies the actual position of the pre-Conquest church. As there is no trace in the building of any twelfth century, or so-called "Norman" work, it may be supposed that this early structure remained unaltered until the Thirteenth century, when the present handsome chancel was added to it.

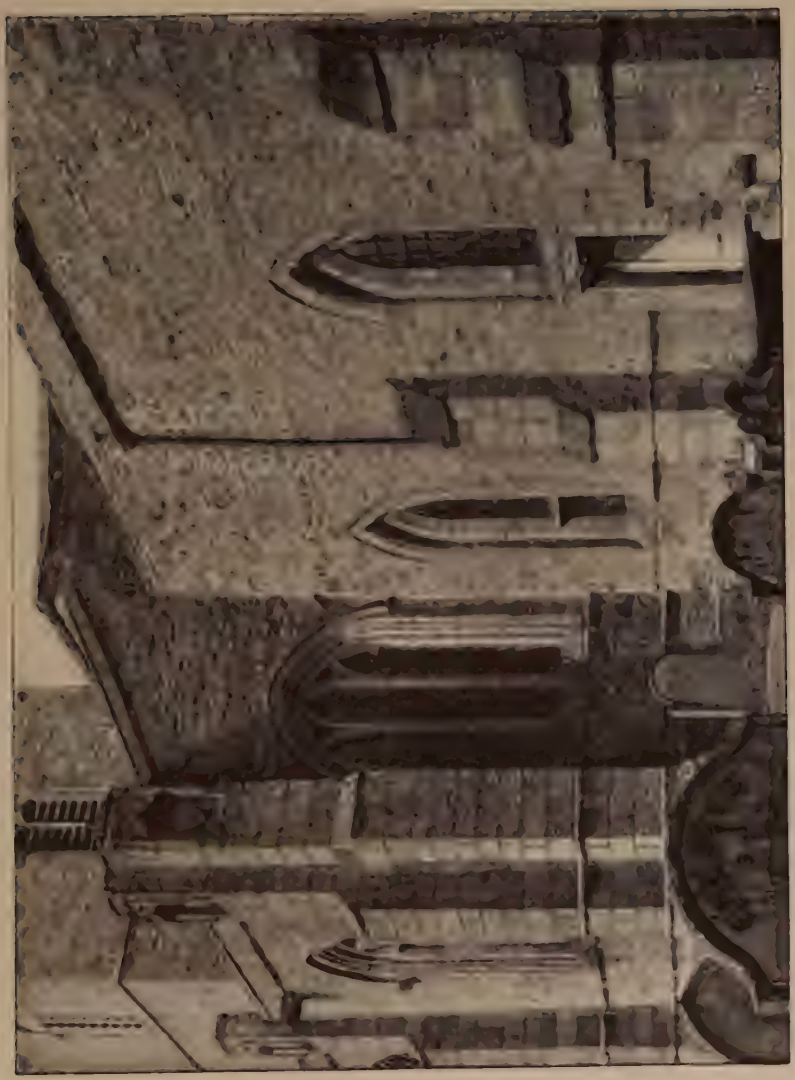
The Thirteenth century was especially distinguished by a desire for more spacious chancels in the place of the early form of east end, which was of very restricted dimensions, *e.g.* Escombe, Kirk Hammerton, Adel, etc. Of the churches dealt with in this volume, Hornby acquired its new chancel *c.* 1190; Kirklington, *c.* 1200; Wath, *c.* 1250; and Pickhill, *c.* 1270 or 1280. Judging from its architectural character, we should place the chancel of Wensley between that of Kirklington and that of Wath, but nearer to the latter—say, about the year 1245. It is a very charming example of the work of that period. In the south elevation are three windows, each being a single lancet-headed light, the western one divided by a transom, and

[1] Found in 1895, on opening a vault for the burial of the late Lord Bolton.

carried down to form a "low-side" window. There is a piscina, enclosed within an arched recess beneath the most easterly of these windows. All have their rear-arches admirably moulded with rolls and hollows, and the jambs are furnished with nook shafts having moulded bases and capitals; and, as a still further enrichment, the outer angles of the jambs are worked with a series of fine bold dog-tooths. The most easterly of these windows was walled up previous to the recent repairs, and is shown in that state in Plate XL. The existence of the piscina beneath it was unsuspected until the plaster was removed in 1904, when this very pleasing feature was revealed. The basin is octagonal, and is enclosed beneath a recessed canopy, having a pointed trefoiled head, well moulded, on the angles. In the spandrils are sunk circles, one of which contains a pointed, and the other a round-leaved trefoil. The most westerly of the three windows in the aisle wall retains its transom, thus providing a "low-side" window in the normal position, much the same as the "low-side" window at Wath. The middle window of the three was a lancet of equal length with the last, and may also have been furnished with a transom, but if so, the evidences of it have been obliterated. The lower portion of the lancet has been rather ruthlessly hacked away to make room for a quire door, with flat lintel, below the window (Plate XXXVIII). It is not easy to say when this was done, but probably quite late—Seventeenth or even Eighteenth century. The sedilia occupy the usual position in the south wall. These are of three stalls of somewhat unusual width. The arches are pointed, without hood-moulds, but enriched with the dog-tooth device carved upon their angles and carried down the outer jambs of the group. The stalls are divided by shafts, with circular bases, and caps carrying square abaci.

Externally, the south windows have two orders to their jambs and arches, each order being a plain chamfer; and they are furnished with hood-moulds both within and without. A string-course is carried beneath the windows of the chancel on the south and east elevations only.

A single lancet-shaped window on the north has plainly splayed jambs, and an obtuse segmental scoinson arch above its head. It is also without hood-mould on the exterior. This window, like that in the south wall, opposite to it, has only recently been opened out, after being walled up, probably for centuries,



[*C. C. Hodges, phot.*

WENSLEY—SHOWING TRANSOMED LANCET.

To face page 161.

[*C. C. Hodges, phot.*

in which condition it is seen in the annexed illustration (Plate XXXIX).[1]

Perhaps the most interesting feature in the chancel is its east window. The details of the side windows show that the work was in progress at the dawn of the tracery principle, when lancets were being grouped in various ways, so as to form a homogeneous whole. It may be that a triplet of lancets was first intended, but was given up while the work was going on. Two stones now built into the angles of a recess in the fifteenth century vestry are carved with the dog-tooth enrichment, and have been worked to a radius which would suit such lancets. We have assumed the year 1245 as an average date for the chancel; and the east window cannot be later than 1250. If the change was made as suggested, it is a parallel case to that of the nine altars at Durham, where the group of lancets intended at the north end was abandoned in favour of the existing fine example of an early specimen of "bar" tracery. The Wensley window is a good example of "plate" tracery. The five lights are divided by mullions only, and are enclosed within a circumscribing arch, surmounted by a hood-moulding. The three centre lights are carried up to the arch, but the two outer ones are stopped just above its springing line, and trefoils are pierced in the spandrils above. The triangular eyes over these trefoils are left solid, though the upper pair of eyes are pierced. The lights are all foliated with solid flat cusps, a form which only lasted a few years. Plate tracery is rarely met with in the northern counties, and the Wensley example is a very valuable one. The rear-arch of the window is devoid of ornament, the jambs being plain splays, and the head set square upon the soffit.

The next building era was about the year 1300, or, perhaps, a decade or so earlier, when aisles were added to either side of the nave. This necessitated the entire demolition of the early church, though it is probable that the pier arcades were built upon the old foundations.[2] The arcades are of three bays, on either side; and the arches, which are of wide span, are of two chamfered orders with hood-moulds, both towards the nave and towards the aisles. The isolated piers are plain octagons, and the arcades are received at either end on semi-

[1] The illustrations of Wensley bearing the name of C. C. Hodges are produced from photographs taken in 1887, before the late repairs. They are distinctly more valuable on this account, since they preserve the memory of a phase in the life-history of the church which has now passed away.

[2] The nave is 18 feet wide between the walls — a very common 'Saxon dimension.

octagonal responds. All these are very lofty and rise from compound bases, consisting of a square plinth nine inches high, surmounted by an octagonal subbase ten inches in height, chamfered on its upper angle. Then a lesser octagon occurs, eight inches high, and this carries a moulded capping, where it joins on to the column. The capitals are a simple form of the bell type, with neckings and well-moulded upper members. Two pointed windows occur in either aisle wall, each consisting of two foliated lights, with an uncusped opening in the head. They are, in this respect, similar to the windows in the north aisle of Hornby Church, but the mouldings of the jambs and arches at Wensley are slightly more advanced than those at Hornby. The rear arches are ornamented with a hollow and a chamfer, and the exterior faces are also moulded with hollows on their two orders. They are furnished, outside, with hood-moulds, terminating in carved heads. The eastern ends of both aisles have windows of three foliated lights, the centre one being taller than the other two, and the spandrils pierced in a manner suggesting the beginnings of tracery.[1] The western bay of the nave is occupied by doorways on the north and south, to which in later times porches have been added. The north door is flanked by nook shafts, carrying large circular capitals and a pointed arch, with pretty cusping in the head. Above the arch is a lofty pediment, having a very acute angle at its apex; but the upper portion of the pediment is cut off by the porch. The south door displays no such enrichment, but is plain in character, and was probably formed when the porch was added in the Fifteenth century. It is unusual to find the principal entrance to a church on the north side, but in this case the reason is obviously because the village is on that side, and the River Ure skirts the churchyard on the south. A string-course, in the form of a plain bead, runs all round the inside of the aisles immediately below the windows, and the same string appears to have been at one time carried round the walls of the chancel. For there are indications of it upon the eastern responds of both arcades, and it reappears above the sedilia. The chancel arch and the tower arch are both of the same period as the nave. Externally, the aisle walls have a fine base-mould, consisting of a double chamfer,

[1] Compare the five-light window at Irthlingborough, Northamptonshire, figured in J. H. Parker's *Introduction to Gothic Architecture*, to which Mr. Parker assigns the date *c.* 1280. These windows are also very similar to those in the chancel at Lanchester, which are of the time of Bishop Bek.

To face page 163.

[*C. C. Hodges, phot.*

with an ashlar course, and a bold projecting bead above. A string-course is also worked beneath the sills of the windows, breaking around each buttress. Some good banker marks are visible in the jambs of the east window of the south aisle.

The Fifteenth century saw many minor changes in the fabric. The chancel was hitherto covered by a high-pitched roof, the skew blocks of which (or, rather, small fragments of them) remain, both on the north and south sides. The walls were now, however, carried up some six feet, and a new roof of low pitch provided for the chancel. It has no parapet. North and south porches were furnished to the entrances; and a vestry, with priest's lodging above, was added to the north side of the chancel. The porches are of plain character, with gabled roofs of low pitch, and stone benches on either side within. In the gable head of the north porch a shield of arms, within a moulded panel, is represented as suspended by a cord, and exhibits the well-known cognizance of the Scrope family. The vestry is singular in having no means of ingress from the outside. It is entered from the chancel by a plain doorway, opened out of the older wall; and it has only one window, of two semi-circular and trefoil-headed lights. There is a piscina on the south side of the vestry, and a recessed niche, already alluded to, in its western wall. The priest's chamber has a window looking east, similar in all respects to that of the vestry immediately beneath it; but there is no opening to the chancel, as at Well, where the priest in his apartment could keep observation upon the lights before the altar.

The most interesting part of the work done at this period, however, was the carrying up of the buttresses which embrace the aisle walls. The lower portions of the buttresses are certainly co-eval with the walls, and it is probable that they finished in sloping heads half way up the elevations, very much as the chancel buttresses do now. It is, however, equally clear that the upper extremities of the buttresses were constructed in the second half of the Fifteenth century; and this is demonstrated no less by their architectural character than by the historical evidence afforded by the armorial devices with which they are adorned. There are no pinnacles, but the buttresses, on the other hand, have a very unusual form of termination. They are finished square, with an embattled coping, and have in their upper portions shallow niches covered by ogee heads, each niche containing a sculptured

shield, depicting the armorial ensigns of one of the many great families with which the Scropes of Bolton were connected by marriage. Commencing at the north-west angle and walking round the church by east and south, the successive shields are thus :—

1. A fesse between 3 leopards' faces, for DE LA POLE.
2. A chief and three chevronels embraced in base, for FITZHUGH.
3. A bend charged with a label of three points, for SCROPE OF MASHAM.
4. A saltire, for NEVILLE.
5. Three water bougets, two and one, for ROS.
6. A saltire charged with a label of 3 points, *impaling* 3 fusils, conjoined in fesse, for NEVILLE of Raby, and MONTACUTE.
7. A saltire, for NEVILLE.
8. Three water bougets, two and one, for ROS.
9. A bend, for SCROPE.
10. A fesse between three roses.

Reference to the Scrope pedigree, at page 169, will serve to show the genealogical significance of this splendid series of arms ; and it is interesting to note that the Fitzhugh marriage is the most recent recorded. There was a papal dispensation for John, Lord Scrope, to marry Joan Fitzhugh in 1447, when the bridegroom was but twelve years of age, and the said John died in 1498. It must have been after his marriage that these shields were carved. On the other hand, Henry, Lord Scrope, married Elizabeth Percy, about 1480, and it seems certain that the arms of the Earls of Northumberland would have been given a place with the rest if this marriage had already taken place. The evidence, therefore, points to about 1470 as a likely date for these fifteenth century alterations and additions. The tenth shield in the above list—a fesse between three roses—has not been identified, nor does it represent the arms of any family known to have been connected with Wensley. The shield has, however, been renewed at some period, and it is probable that the original device was a fesse between three leopards' faces, for DE LA POLE. If much decayed the leopards' faces might easily have been mistaken for roses by an eighteenth century sculptor. Blanche, daughter of Sir William de la Pole, was the first wife of the famous Richard, Lord Scrope, who was Chancellor in 1377, and died in 1403. The aisle walls

WENSLEY—CHOIR STALLS, 1527. [*C. C. Hodges, phot.*

are surmounted by a moulded cornice, enriched with quatrefoils, masks, and other objects, and carrying a plainly-moulded parapet. Two fine gargoyles project from the wall head on the north side, and two on the south.

The tower arch indicates the presence of a western tower at the close of the Thirteenth century, but it was either entirely rebuilt or else very extensively altered in the year 1719. It is of massive proportions, but poor in design. The western walls of both aisles underwent some modernising at the same time, round-headed windows being inserted. Two bells, provided in 1725, bear respectively the circumscriptions:

1. SURSUM CORDA I: CLAYTON RECTOR 1725
   (Lift up your hearts).
2. UT TUBA SIC SONITU DOMINI CONDUCO COHORTES, 1725
   (As a trumpet, so I, by my sound, lead the hosts of the Lord).

These come from the York foundry, and the tenor is the largest bell in the immediate locality. It measures 43½ inches in diameter, and weighs 14 cwt.

A third bell, recast in 1847, as an inscription upon it informs us, is probably a relic of the old tower and of pre-Reformation times. "The tower," says Whelan, "contains three bells, but only one of them is ancient, bearing, in black letter, the inscription: ✠ Honori Sci Petri."

The magnificent woodwork of the church now falls to be described. The rude open benches in the nave and aisles are very charming, and increased dignity is imparted to the arcades by the fact that their piers are, in a large measure, unencumbered by extensive erections in the way of pews. The chancel-stalls, which display some very fine carving, were the provision of the Reverend Henry Richardson, rector of the church, in 1527. There are eight stall-ends, a different animal being carved beside the poppy head in each case. It may not be a matter of actual certainty what animals these forms are intended to represent; but we make them as follows, starting at the south-east angle, and reading round: 1. A wyvern; 2. A bear; 3. A leopard, crowned; 4. A lion; 5. A dragon; 6. A unicorn (?); 7. A hare; 8. A hound, collared and chained. All are admirably carved; the hare has been specially praised. The two stall-ends flanking the principal entrance to the chancel are further enriched with armorial achievements. That

shown in Plate XLI displays the quartered shield of Scrope and Tiptoft, supported by two eagles, with a helmet above carrying the crest, a plume of ostrich feathers issuing out of a ducal coronet. The corresponding stall-end on the south has a shield emblazoned with the arms of Scrope and Tiptoft quarterly, impaling Dacre and Vaux quarterly. In the lower panel the letters H R appear, the initials of Henry Richardson, rector.[1] A series of shields occurs on the front of the stalls, each of which bears one or more letters of the inscription that runs round: HENRICUS RICHERDSON HUJUS ECCLIE RECTOR HOS FECIT SŪPTUS D'NI M°CCCCC°XX°V°II SOLI DEO HONOR ET GLORIA. The chancel-stalls are now arranged in the manner usual in cathedral churches, returned against the eastern face of the rood-screen; but they were until recently fitted up as enclosed pews, in which condition they appear in Plate XLI.

The chancel-screen is a pleasing example of fifteenth century carved woodwork, and the necessary restoration of portions which have perished has been skilfully and judiciously done.

The eastern bay of the north aisle was probably the site of a chapel for the chantry of the Blessed Virgin, founded by Richard, Lord Scrope, in 1398, to be furnished by the abbot of Easby with a priest to say mass there daily, for the soul of the founder and all Christian souls. After the Dissolution, it was appropriated, as chantry chapels so often were, as a family pew for the occupants of Bolton Castle and Hall. It is enclosed by a splendid parclose screen, which is, however, somewhat patched, and shows quite plainly that it was not originally made for the position it now occupies. We are, of course, speaking now of the Gothic screen-work only, which forms the back part of the pew, leaving the front, which is carried out in a very pure classical manner, for after-consideration. There is much probability in the tradition that these screens were brought from St. Agatha's Abbey, after the surrender of that house, 1535.[2] The abbey of St. Agatha was actually founded at Easby by Roald, constable of Richmond Castle, in 1154;

[1] These stall-ends have been confused with other woodwork brought hither from Easby Abbey at the Dissolution; and a date in the Fifteenth century has been assigned to them. The Dacre alliance took place, however, only about 1505, and the initials of the rector of Wensley make it clear that the whole of these stalls are one work, carried out at the date carved upon it—namely 1527.

[2] "The frame of a quyer of wood brought from St. Aggas Monastery, as they say" (*Dodsworth*, 1622). John, Lord Scrope, who took part in the "Pilgrimage of Grace," and died in 1549, is credited with having conveyed the woodwork hither from Easby.

[*C. C Hodges, phot.*

WENSLEY -SCREEN WORK, *c.* 1510.

but the canons came to acknowledge the Scropes as their principal patrons from a very early period. Henry le Scrope, Chief Justice in 1317, made large additions to the abbey, and was so great a benefactor that he has been erroneously styled its founder. The patronage belonged to the Scropes since before 1333 and until the Dissolution, and within the abbey's sacred precincts many of the Lords Scrope were buried.

The evidence of heraldry makes it quite clear that the screens were provided by Henry, Lord Scrope, who succeeded his father in 1506, and died in 1533; and it must have been very much nearer to the former than to the latter date—probably not after 1510. The inscriptions are damaged, and some of the shields of arms have been lost since Roger Dodsworth made his careful notes of them, 18 October, 1622; but we shall give the former in the more complete form in which he has recorded them. On the cornice of what is now the western face of the pew, the names of Lord Scrope's father and mother appear in gothic capitals:

HERE LYETH HENRY SCROPE KNIGHT THE THIRDE OF THAT NAME AND RIGHT LORDE SCROPE OF BOLTON AND ELIZABETH HIS WIEF DOUGHTER

The cornice running round the north and east walls gives the names of Lord Scrope himself and of his second wife:

HERE LYETH HENRY SCROPE KNYGHT THE VII OF THAT NAYME THE IX LORDE OF BOLTON ANDE MABELL HIS WYEFE DOUGHTER TO THE LORDE DAKERS DE GRAYSTOCK.[1]

On the same sides the compartments between the stiles (or stanchions, as Dodsworth terms them) are occupied by armorial shields, each charged with a bend for Scrope; and the lettering on the centre rail records an apocryphal pedigree of the earlier generations of the family. According to this it would seem that Phylip was the great-grandson of Henry, and was father of Henry the second, who was father of William, who was father of Henry the third. This third Henry was Chief Justice Scrope in 1317, and his supposed ancestry receives some confirmation from the evidence given by Simon, the rector, in

[1] It has been found difficult to reconcile these two statements, but the explanation will be seen to be simple on referring to the pedigree at page 169. The founder's father was third of the name of HENRY, reckoning from Chief Justice Scrope, who died in 1336; and he was the right Lord Scrope of Bolton. The founder himself was seventh Lord SCROPE counting from Richard the first baron, but he was ninth Lord of Bolton, because Richard had succeeded his elder brother William, and William had succeeded his father.

1386 (See page 173). The remaining divisions recorded the historical pedigree, and the panels were embellished with magnificently carved shields of arms, the name of the bearer being cut on the rail above. Of these shields and inscriptions, six are intact, and four, which were mentioned in 1622, are now missing. They are arranged in chronological order :—

1. The first is on the east wall, but is covered up by the wood lining of Lord Bolton's pew. It can, however, just be seen on the old abbey screen behind the lining. The shield displays a bend, for Scrope, impaling a fesse between two chevrons, for Fitzwalter, with the inscription : henry the fyrst the forlt lord scrop. These are the arms of Chief Justice Henry le Scrope, who died in 1336, the same who is styled Henry the third in the traditional pedigree.

2. *NOW MISSING.* Scrope, impaling three water bougets, for Ros, with the inscription : wyllíam scrop. William married Cecily Ros, and died *s.p.* 17 Nov., 1344.

3. *NOW MISSING.* Scrope, impaling a fesse between three leopards' faces, for De la Pole, Richart the fi:st of ye name. Lord Chancellor Scrope married Blanche, daughter of Sir William de la Pole.

4. *NOW MISSING.* Scrope, impaling a saltire engrailed, for Tiptoft, Roger the fyrst. He married Margaret, daughter and coheir of Robert, Lord Tiptoft.

5. *NOW MISSING.* Scrope and Tiptoft quarterly, impaling a saltire, for Neville, Rychard scrop the second. He married Margaret, daughter of Ralph Neville, Earl of Westmorland.

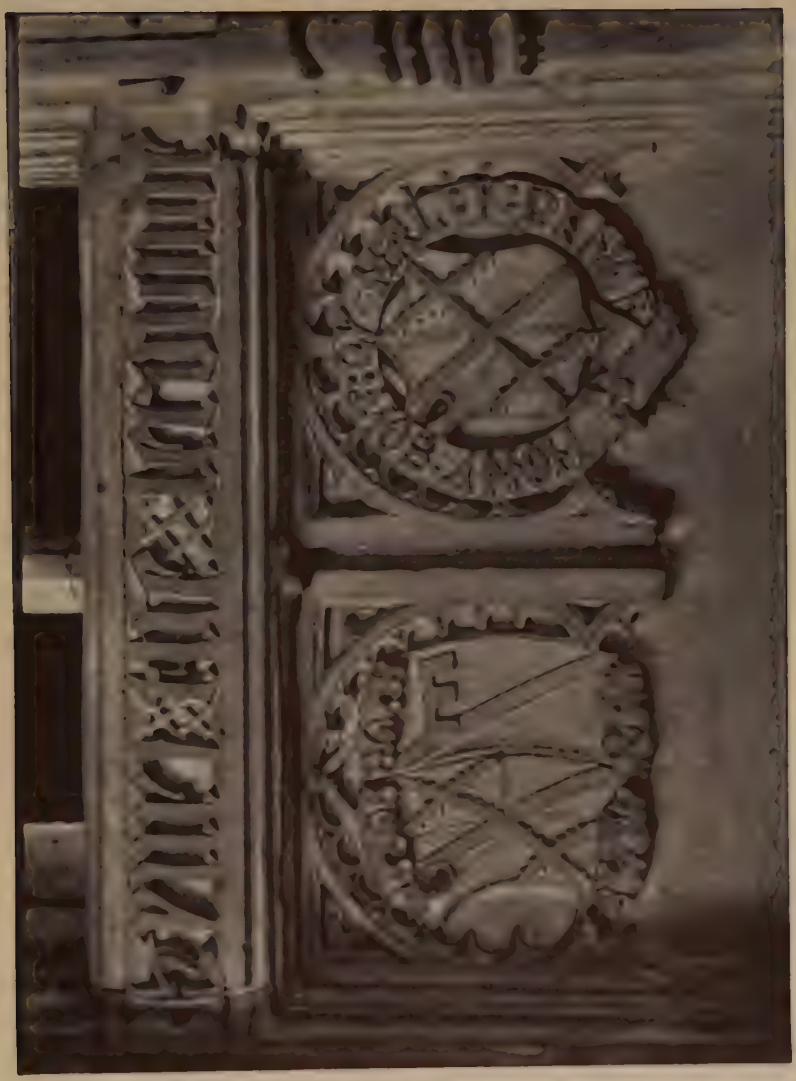
NOW ON THE WESTERN FACE OF THE SCREEN :—

6. Scrope and Tiptoft quarterly, impaling a bend with a label of three points, for Scrope of Masham, hynry the secounde (Plate XLIII. He married Elizabeth, daughter of John, 4th Lord Scrope of Masham.

7. Scrope and Tiptoft quarterly, within the garter, for John, Lord Scrope, K.G., who died 1498 (Plate XLIII).

8. Scrope and Tiptoft quarterly, impaling quarterly 1 and 4 A chief, 3 chevronels embraced, for Fitzhugh. 2 and 3 Vair a fesse, for Marmion, Ihon scrop ye fyrst. Also John, Lord Scrope, K.G., impaling the arms of Joan Fitzhugh, his wife, whose mother was Elizabeth Marmion, of Tanfield (Plate XLIV).

9. Scrope and Tiptoft quarterly, impaling quarterly 1 and 4 a lion rampant, for Percy. 2 and 3 three pikes or lucies hauriant,



[*J. B. Smithson, phot.*

WENSLEY—SHIELDS AT LARGE

[*J. B. Smithson, phot.*

WENSLEY—SHIELDS AT LARGE.

PEDIGREE OF SCROPE.

Sir HENRY LE SCROPE, Chief Justice 1317; d. 1336, bur. Easby = MARGARET, dau. of Robert, Lord Ros; MARGARET, dau. of Lord Fitzwalter

Sir WILLIAM, d. 1344, æt. 24; bur. at Easby = CECILY ROS

RICHARD, 1st Lord Scrope; Lord Chancellor 1378–9; d. 1403, æt. 66; bur. at Easby = BLANCHE, dau. of Sir Wm. de la Pole, of Hull

WILLIAM, K.G., Earl of Wiltshire; beheaded 1399

ROGER, Lord Scrope, d. 3 Dec., 1403, æt. 31 = MARGARET, dau. of Robert, Lord Tiptoft; remar. John Nicandser

RICHARD, Lord Scrope; at Agincourt 1415; at Rouen 1419. Died there 1420, æt. 27 = MARGARET, dau. of Ralph Neville, 1st Earl of Westmorland; d. 1463

HENRY, Lord Scrope; summoned 1441–1459; d. 1459, æt. 42 = ELIZABETH, dau. of John, 4th Lord Scrope, of Masham

RICHARD SCROPE, rector of Wensley and Bishop of Carlisle; d. 1468

JOHN, Lord Scrope, K.G., d. 1498, æt. 63 = JOAN, dau. of Wm., Lord Fitzhugh

RICHARD, d. 1485

RALPH (Rev.), d. 1516

ROBERT, d. 1500

HENRY, Lord Scrope, deceased in 1506 = ELIZABETH, dau of Henry Percy, 3rd Earl of Northumberland

HENRY, Lord Scrope; at Flodden 1513; d. 1533 = (1) ALICE, dau. of Lord Scrope, of Masham; d. 1501

(2) MABEL, dau. of Thos., Lord Dacre of Gilsland

JOHN of Spennithorne, *a quo* Scrope of Danby

JOHN, Lord Scrope; summoned 1533; d. 1549 = CATHERINE, dau. of Henry, Earl of Cumberland; d. 1598

HENRY, d. 1525; M.I.

RICHARD, d. 1525; M.I.

HENRY, Lord Scrope, Warden of the West Marches; d. 1591 or 1592 = MARGARET, sister to Thos., Duke of Norfolk; 2nd wife

THOMAS, Lord Scrope, K.G., Warden of the Marches; d. 1609 = PHILADELPHIA, dau. of Henry, Lord Hunsdon

EMANUEL, Lord Scrope, Earl of Sunderland = ELIZABETH, dau. of John, 4th Earl of Rutland

for Lucy. Henry, Lord Scrope, married Elizabeth, daughter of Henry Percy, Earl of Northumberland (Plate XLIV).

10. Scrope and Tiptoft quarterly, impaling quarterly of six: 1. Dacre; 2. Greystock; 3. Greystock ancient; 4. Boteler, of Wem; 5. Morvile; 6. Vaux[1]: for Dacre. Henry, Lord Scrope, and Mabel Dacre, his second wife.

The same extensive coat, with the addition of supporters, is repeated on what was formerly the door of the enclosure (Ostium ejusdem clausurae.—*Dodsworth*), but is now inside the pew, against the north wall (Plate XLV).

The southern front of the pew, dividing it from the nave, is of the Renaissance style, of the period of James I; and it is worked in red pine. Although forming a very strongly-marked contrast with the Gothic work brought from Easby, the character of this south front is very good, the design being purely classical, and not too heavy and cumbersome—a fault which must often be laid to the charge of the Renaissance architects.

A curious aumbry or wooden cupboard, with almsbox attached preserved near the north door of the church, appears to be a work of about the year 1400. This is of great interest and considerable rarity. Aumbrys, or Almeries, as they are sometimes called, were more commonly formed by niches recessed in the walls of the chancel, enclosed by oaken doors. Their use was to afford a safe keeping-place for the holy vessels; but a recent writer in the *Archæologia* says they were also receptacles for relics. "In parish churches which possessed relics," he tells us, "we meet with such receptacles as the small wall lockers, so often found north of the altar, for the custody of its ornaments; or a cupboard with its appendent money-box, as is preserved at Wensley in Yorkshire."[2]

Perhaps the finest example of a monumental brass in any parish church in England is to be found on the chancel floor at Wensley. It is of the Flemish school, and of the best period, namely the third quarter of the Fourteenth century; but it differs from foreign brasses in general, in that the figure stands alone, and is not surmounted by a canopy.[3] The priest is vested for mass, in alb, stole, chasuble, amice, and maniple; and his head rests on a richly-diapered cushion, supported by

[1] The author has gone fully into the elucidation of this quartered coat in the *Yorkshire Archæological Journal*, xx, 470.

[2] *Archæologia*, lx, 412, 413.

[3] Mr. Wm. Horne, of Leyburn, considers that the brass was not actually made in Flanders, but in England. There has been a tendency to call everything Flemish which was influenced by the art of Flanders. See remarks on the Wath chest, at page 143.

WENSLEY—SHIELD IN BOLTON PEW, *c.* 1510. [*Lord Bolton, phot.*

angels on either side. The hands are crossed in the front of the person, and a chalice is depicted upon the breast. The feet, which are covered with pointed slippers, rest upon two small dogs, back to back. The brass has been often engraved, *e.g.* in Whitaker's *Richmondshire*, i, 373; Waller's *Series of Monumental Brasses*; Rev. C. Boutell's *Monumental Brasses*, p. 20; *Transactions of the Camb. Univ. Association of Brass Collectors*, x, 24; R. A. S. Macalister's *Ecclesiastical Vestments*; F. W. Fairholt's *Costume in England*; Planché's *Cyclopædia of Costume*, i, 9; and, lastly, in Mr. Mill Stephenson's *Monumental Brasses in the North Riding*.[1] We are indebted to Mr. Stephenson's careful description for most of the foregoing account of the brass; and to the Archæological Society for permission to reproduce the block taken from his rubbing. The figure was originally enclosed within a marginal circumscription with figures, probably symbols of the evangelists, at the four corners. These have, however, long been lost; and the identification of this brass is due to the will of a subsequent rector, Oswald Dykes, who died 5 December, 1607. By his will, which is dated 7 November in that year, and was proved at York 2 February following, he desires "to be buried in the quier of Wenslow, under the stone wher Sir Symond Wenslow was

BRASS OF SIR SIMON WENSLEY.

(About one-tenth full size.)

[1] *Yorkshire Archæological Journal*, xvii, 334.

buried, yf yt please God soe to provide the same." It is fair to assume that, in 1607, the inscription was intact, or that other means existed of identifying this as the "stone" in question.[1] A smaller brass, let in to the same slab, bears the inscription:

OSVALDVS DYKES IACEO HIC RECTOR HVIVS
ECCLESIÆ XX ANNOS REDDIDI ANIMAM
5° DECEMB. 1607. NON MORIAR SED
VIVAM, ET NARRABO OPERA DOMINI.

Simon de Wensley, as Mr. Raine tells us,[2] was a man of eminence in character and position; and, as we shall presently notice, he was instituted to the rectory of Wensley 29 September, 1361. He occupied the benefice for more than thirty years; and it may seem, at first sight, singular that a brass, which, from the character of its design and workmanship, can scarcely be later than 1375, should commemorate one who survived until the year 1394. But it was by no means an uncommon thing for a man to provide his own memorial during his lifetime; and it is noteworthy that, when dates in the inscription have been left blank, these were rarely completed by the descendants. A case in point is the brass of Christopher Conyers at Hornby Church (see page 53). Abbot de la Mare, of St. Albans (1349–1396), purchased two brasses in Flanders, at a cost of £14, sometime between 1360 and 1380, one for his predecessor and one for himself.[3] So that here were two brasses, turned out of the same workshop at the same time, and designed to commemorate two men, the date of whose deaths was divided by a period of nearly fifty years.

Simon de Wensley appeared at York, in 1386, as a witness

[1] NOTE MADE BY LORD BOLTON, 25 October, 1904:—

"This morning I went to Wensley Church, the chancel of which is being restored, and witnessed the removal of the slab of limestone with the brass of Sir Simon de Wencelagh and the smaller brass of Oswald Dykes upon it. On removing the earth beneath the slab, we found that the grave extended from the west end of the slab to about a foot beyond its eastern end. The first burial we came upon was hardly three feet from the surface, and I believe it to be that of Oswald Dykes, 1607. The skull was small, and he did not seem to have been a tall man. Of the wooden coffin, portions of the sides were intact, and the bottom was perfect, though rotten. On the south side of this were evidences of another, and much earlier burial. This represented the remains of a very tall man, and the skull, which was large, was close to the skull of Oswald Dykes. I believe this to be the skeleton of Sir Simon de Wencelagh, about 1395. Both burials were east and west. No bones were removed.—BOLTON."

[2] "Notice of a remarkable sepulchral brass in the church of Wensley," by Rev. James Raine (*Archæological Journal*, xviii, 238).

[3] Chronicle of St. Albans.

[*Lord Bolton, phot.*

WENSLEY—ALMERY AND MONEY BOX, *c.* 1400.

on behalf of his patron, Richard, Lord Scrope, in the celebrated controversy with Sir Richard Grosvenor, who had usurped the ancient arms of the Scropes, Azure a bend or. His testimony was evidently considered very valuable, and it occupies a prominent position amongst the depositions received. This is so singularly curious, and relates so immediately to the church of Wensley, that we shall give it at length. It is as follows:

"Sir Simon, parson of the church of Wynneslowe, of the age of sixty years and upwards, said certainly that the arms, azure a bend or, appertained to Sir Richard Scrope, for that they were in his church of Wynneslowe, in certain glass windows of that church, of which Sir Richard was patron, and on the west gable window of the said church were the entire arms of Sir Richard Scrope in a glass window, the setting up of which arms is beyond the memory of man. The said arms were also in divers other parts of the said church, and in his chancel in a glass window, and in the east gable also were the said arms placed, amongst the arms of great lords, such as the King, the Earl of Northumberland, the Lord of Neville, the Earl of Warren. He also said that there was a tomb in his cemetery of Simon Scrope, as might be seen by the inscription on the tomb, who was buried in the ancient fashion in a stone chest, with the inscription, *Cy gist Simond le Scrope*, without date. And after Simon Scrope lieth one Henry Scrope, son of the said Simon, in the same manner as his father, next the side of his father, in the same cemetery. And after him lieth William, son of the said Henry Scrope, who lieth in the manner aforesaid beneath the stone, and there is graven thereon, *Ycy gist William le Scrope*, without date, for the bad weather, wind and snow and rain, had so defaced it that no man could make out the remainder of the writing, so old and defaced was it. Several others of his lineage and name were buried there, one after the other, under large square stones, which, being so massive, were sunk into the earth, so that no more of the stone than the summit of it could be seen; and many other of their sons and daughters were buried under great stones. From William came Henry Scrope, knight, who lieth in the abbey of St. Agatha, armed in his arms, azure a bend or, which Sir Henry was founder of the said abbey; and Sir William Scrope, elder brother of Sir Richard that now is, lieth in the same abbey, with the arms depicted but not painted. The said Sir Simon placed before the Commissioners an albe with flaps, upon which were embroidered

the arms of the Scropes entire, the making of which arms and the donor were beyond the memory of man. He added that the patronage of his church of Wynneslowe had always been vested in Sir Richard Scrope and his ancestors bearing the name of Scrope beyond the memory of man; and that the arms, azure a bend or, had always been reputed to belong to him and his ancestors, and he never heard the contrary; he had never heard that the arms had been challenged, or of Sir Richard Grosvenor, or any of his ancestors."

The heraldic glass which has survived in the windows of the church is confined to four shields, glazed into the altar window of the chancel. None of these, however, are so old as the date of the Scrope and Grosvenor dispute. The upper shield in the centre light displays France modern and England quarterly, indicating a date after 1405; the lower shield in the same light is illegible, except that the saltire engrailed gules of Tiptoft can be made out. The dexter light exhibits the arms of Scrope and Tiptoft quarterly, impaling those of Dacre and Vaux quarterly, recording an alliance which took place after 1501; and the shield in the sinister light depicts Scrope quartering Tiptoft, impaled with Fitzhugh quartering Marmion. This marriage took place in 1447, when the bridegroom was twelve years of age. The east window of the north aisle also contains some fragments of painted glass from a mediæval window, but it is not heraldic.

Preserved in the north aisle is a fine sculptured gravestone of blue marble, with the effigies in bas-relief of Henry and Richard, younger sons of Henry, Lord Scrope, who both died unmarried in 1525. The inscription, which runs round the stone, may be read thus:

Hac teguntur humo Henricus Scrop Richardusque Domini Henrici de Bolton et Mabelle uxoris sue minores natu liberi quorum alter xxb die decessit Martii alter xxbiii Julii anno Domini M°D°XXV.

The canopy-work which surrounds the figures is enriched with fleurs-de-lys in a very conspicuous manner; and it is noteworthy that the same emblem appears as a badge on the seal of John, Lord Scrope, who died in 1498. A more modern tablet in the south aisle is inscribed to Peter Goldsmith, M.D., of Leyburn, who was surgeon in the *Victory*, and attended Lord Nelson in his last moments. He was buried at Wensley in 1836. At the north-east angle of the churchyard is a curious

erection, supposed to be the remains of a "praying cross"; and some fifteen paces south of the south porch a flat stone remains, with a socket hole in it, such as may at one time have supported a churchyard cross. The burial ground also contains the mortal remains of Thomas Maude, the historian of *Wensleydale*, a work published at York in 1771, for the benefit of the Leeds General Infirmary. He died 23 December, 1798, in his 81st year.

The font bears the date 1662,[1] with the initials of George Scott, rector, and those of the churchwardens, I P and C L, and the curious motto, CHURCH MASTERS LOOKE TO YOUR CHARGEIS. It is figured in Bond's *Fonts and Font-covers*, 1908, p. 266. There is also preserved in the belfry an alabaster basin, which once did duty as a font. It was formerly upon a stalk of the same material, and was apparently an example of the chalice type of font.

Hanging in the nave, the colours of the "Loyal Dales' Volunteers" display the royal arms of George III, with those of the Scropes and Powletts, and the motto AYMES LOYAULTE. This was presented by Jean Mary Powlett, wife of Thomas Orde, first Lord Bolton of the present creation; and commemorates a body of Volunteers which was raised, mainly through her influence, at the time of Napoleon's wars.

> Above the suppliant chieftains wave
> The banners of departed brave;
> Beneath the lettered stones are laid
> The ashes of their fathers dead!

The communion plate includes a pair of flagons, one of which is gilt, a chalice, and paten, with foot. All are very fine vessels, and bear the London Hall marks, with the date letter for the year 1678, and the maker's initials O.S. These initials are noted as occurring upon a cup at Nunnington, Yorks., of 1671, and elsewhere; but his name is unknown. The following inscription is engraved upon the various vessels:

Ex dono honorandae feminae Dominae Mariae Marchionissae Wintoniensis:

The Marchioness of Winchester was the eldest daughter of Emanuel, the last Lord Scrope, of Bolton, who was created Earl of Sunderland, and died 30 May, 1630. By her marriage with Charles Powlett, Marquess of Winchester, and afterwards

[1] For remarks upon fonts of this date, see Burneston, p. 10.

Duke of Bolton, she became the ancestress of the present noble family of Bolton Hall.

The parish registers of Wensley must surely be amongst the oldest and best preserved in the country. They commence for all classes of entries in the year 1538, are neatly written on parchment leaves, and are complete, and in faultless condition. Under 1563, the following entry occurs: "The reason as some thinke that nothinge is found written in this register in the yeare 1563, because that in that yeare the visitation or plague was most hote and fearefull, soe that many fled and the town of Wensley by reason of the sickness was unfrequented for a long season; as I find by one olde writeing dated 1569. per me Jo. Tayler."

The church is dedicated to the Holy Trinity; and Wensley fair was formerly held upon the patronal festival. James de Wandesley had licence to hold a market at Wandesley on Wednesdays, and a fair of three days, on the eve, day and morrow of the Holy Trinity in each year, 20 February, 35 Edward I (1306–7).[1]

At the dissolution of the chantries in 1548, there were two such foundations in this parish. One was at Redmire, distant four miles from the church, the necessity for its preservation being "to saye masse and other dyvyne servyce in the sayde chapell to the inhabytantes thyther resortynge, and in tyme of nede to mynister sacraments, the parysshe lyeing wyde and large." The other chantry was within the parish church, and was of the foundation of Richard, Lord Scrope, who gave the manor of Brompton-on-Swale to the late monastery of St. Agatha, to the intent that the abbot should yearly pay to a chantry priest 106*s.* 8*d.*, to pray for the soul of the founder and all Christian souls, as appeared by composition, dated 2 September, 1398.[2]

The founder of this chantry had a more ambitious intention in view, which he did not live to carry out. In the last year of Richard II's unhappy reign, he had licence to alienate in mortmain a rent of £150 yearly from divers manors and lands (named) to the abbot of Easby, to the intent that the latter, being in full possession, should release it to the said Richard Scrope, who himself proposes to erect the parish church of the Holy Trinity, Wenslawe, which is within his own patronage,

[1] Gale's *Honor of Richmond*, Appen., page 147.
[2] Yorkshire Chantry Surveys.

HOLY TRINITY, WENSLEY
VESTRY
CHANCEL
PISCINA
BOLTON PEW
N AISLE
NAVE
S. AISLE
TOWER
PERIODS
c.1245
c.1300
15TH CENT
1719
SCALE OF FEET
10 5 0 10 20 30
H.B.McC. MENS. ET DEL.

into a College for secular canons, consisting of a Master or Warden, and as many fellow-chaplains and servants as the said Richard shall think expedient. The society should be empowered to plead and implead, and to have a common seal. The founder was to grant to the canons the advowson of Wensley Church, with its chapels annexed, together with an acre of land at Wensley, for the perpetual habitation of as many poor persons as he should ordain. Also to find a chaplain to celebrate divine service daily in the chapel of St. Anne in Bolton Castle, and another to perform the like service in the chapel of St. Oswald, in the town of Bolton. All this shall be done by the king's special licence, and notwithstanding the Statutes of Mortmain. At Westminster, 18 March, 1398–9.[1] Richard II resigned the crown on 29 September following the date of this licence[2]; but the contemplated Collegiate church of Wensley was not immediately abandoned in consequence; for, on 20 December, 1399, Henry IV gave leave that the licence which had been made by the late king, but not executed, should stand good.[3] The Scropes, however, were under a cloud at this period, and espoused the losing side in the new turn which the affairs of the nation had taken. Two years before the ill-fated insurrection of Archbishop Scrope terminated in the beheading of that prelate, 8 June, 1405, Richard, Lord Scrope, was himself gathered to his fathers; and the "College of the Holy Trinity, Wenslawe," was thus never more than a design.

Sir Richard Scrope, with whom this intention originated, was, perhaps, the greatest of his illustrious house, and was the first to whom the title of Lord Scrope of Bolton is correctly applied. During the most brilliant period of our annals, from the conflict at Crecy and for the next forty years, there was scarcely a battle of note at which he did not distinguish himself. Born about 1326, he was M.P. for Yorkshire in 1364, summoned as a baron 1370, Chancellor of England 1378–9, and in the last-named year had leave to castellate his manor-house of Bolton. He died 30 May, 1403, full of honour, and leaving a blessed memory, which sprung unscathed from the temptations of such offices as that of Treasurer and Chancellor. He was buried at the abbey of St. Agatha, Easby.

The advowson of the church has belonged to the family of Scrope and to their successors in title, since the close of the Thirteenth

[1] *Cal. Pat. Rolls*, 22 Ric. II. [2] *Rot. Parl.*, iii, 416.
[3] *Cal. Pat. Rolls*, 1 Hen. IV.

century. On 8 August, 1346, there is an order to deliver to Cecily, late wife of William Lescrop, tenant-in-chief, the advowson of Wendeslawe Church, extended at £10 yearly, which the king has assigned to her to hold in dower, of the advowsons which belonged to her late husband.[1]

The rectors of the church have been as follows :—

Before 1181—Geoffrey de Well, who had been presented to a mediety of the church of Wandesley by Weimar, son of Warin, and instituted by Archbishop Roger (1154–1181), was still rector in 1206, when Osbert son of Nigel son of Alexander brought an action against him for the mediety of the rectory. (*Curia Regis.*, Michaelmas, 4 John, rot. 6.)

c. 1207—Ralph de Stokes, "now parson of the church of Wendesley," witnesses a grant by Osbert son of Nigel, with Roger, his son and heir, to Geoffrey Undel, clerk, of a messuage in Wensley. He had also the church of Woodford, co. Northampton, in 4 John, and in the following year was presented to the church of Alrewas, in Staffordshire. He was one of the king's justiciars, fines being levied before him both at Westminster and on circuit. In 1206 he seems to have got into disgrace, as he was fined one palfrey for tampering with a jury in Yorkshire. He occurs as justice itinerant in Yorkshire between 19 and 28 February, 1203–4 ; and again between 25 July and 23 September, 1206 ; and he probably died in the reign of King John. (*Bolton MSS.;* Foss' *Judges ; Rot. Pat.*, 5 John ; *Yorkshire Fines*, p. xxii.)

1285—Hugh de Walcote, presented by Roger de Ingoldeby, was rector of the church of Wendesle, 4 July, 1285, when he was present at the division of the wood of Wendesle between Sir Roger, son of Roger de Ingoldeby, and Nicholas son of Thomas de Hulveshaw. Hugh de Walcote, parson of the church of Wendeslye, had the king's protection, 12 March, 1297, until All Saints next to come, he having granted a fifth of his benefice and goods this year, according to the last taxation, to resist the machinations and invasions of enemies who, landing in some parts of the realm, have burned churches and carried off sacred vessels and ornaments, and barbarously murdered certain

[1] *Cal. Close Rolls*, 20 Edw. III.

ecclesiastics. On 1 May, in the same year (1297), an order is addressed to John de Lythegrenis, relating to the wool of Hugh de Walcote, parson of the church of Wendesle, which was carried to York. On 18 November, 1296, Simon, son of the late Robert, vicar[1] of the church of Wendesle, released to Thomas de Swynigthuayt all claim in a plot of land in Wensley. (*Bolton MSS.; Cal. Pat. Rolls*, 25 Edw. I; *Cal. Close Rolls*, 25 Edw. I.)

1329—Robert Luterel, rector of the church of Wendeslagh, and Sir John, his chaplain, witnessed a grant by John de Wendeslagh to Sir Thomas de Synythwait of a capital messuage in Wendeslagh, 30 April, 1329. (*Bolton MSS.*)

1352—Alexander de Angre, rector of Wyndeslye, in the diocese of York, had a dispensation from Pope Clement VI to hold an additional benefice, with cure of souls, 12 Kal. April (21 March), 1352. And on 12 Kal. May (20 April) in the same year he had indult to choose confessors, in common form. (*Cal. Pap. Letters*, 10 Clement VI.)

c. 1360—Nicholas de Crekeshaw. The rectory is stated to have been vacant by his decease when the succeeding incumbent was instituted. (*Torre's MS.*)

1361—Simon de Wensley. Doubtless a member of the ancient family of Wenslagh, or Wensley, which was of influence and consideration in Yorkshire in the Thirteenth century. Nicholas de Wendesley held the fee of Wensley at the date of Kirkby's Inquest, 1287. On 14 September, 1352, Simon de Wenslawe, clerk, acted in a fine and recovery of the manor of Walburn. Presented by Sir Richard Scrope, he was instituted to this rectory 29 September, 1361. In the same year, and again in 1369, Henry de Bellerby and Alice his wife put Simon, parson of Wenslaw, and others, in trust of the manor of Walburn. On 20 November, 1382, the king gave leave to Simon de Wyndisselawe, parson of Wyndisselawe, and others, to alienate an acre of land in Naburn, with the advowson of the church of St. George, in Fishergate, York, to the prioress and convent of Nunmonkton. And his name occurs again in 1386, when he appeared at York as a witness in the Scrope

[1] It was not uncommon in the Thirteenth century for a rector to have a vicar, who did the duty in his stead—*i.e.* vicariously. Thus there might be both a rector and a vicar. The case occurred also at Kirklington in 1231.

and Grosvenor controversy (see page 173). He died in 1394, aged about 70. His fine memorial brass in the church has been already described. (*Archæological Journal*, xviii, 238–44; *Torre's MS.; Cal. Pat. Rolls*, 6 Richard II.)

1395—John Tibbay, instituted 4 April, 1395, on the presentation of Sir Richard Scrope. He was a witness, 6 January, 1405, to the will of Stephen le Scrope; was prebendary of the stall of S. Muskham at Southwell; and admitted to the stall of Botevant at York Minster 24 January, 1407, the king presenting him. On 18 October, 1409, the Bishop of Durham collated him to the mastership of Greatham Hospital; and he was instituted to the prebend of Clifton in Lincoln Cathedral, 20 May, 1410. In the autumn of the same year he resigned his stall at Southwell, but notwithstanding his many other preferments, he obtained licence from Pope John to hold with the rectory of Wenslawe for life one other benefice, with cure of souls, or otherwise incompatible, "even if a parish church or a perpetual vicarage, or a dignity or office, with or without cure, in a metropolitan cathedral or collegiate church," and to resign them for exchange or otherwise. Dated at St. Peter's, Rome, on the ides of September, 1411. And he was appointed rector of Bedale on the death of John de Hermesthorpe in 1412. He was Chancellor of Joan, queen of Henry IV, and was made Archdeacon of Huntingdon, 24 March, 1413–4, when he gave up his prebend of Clifton. His end was a melancholy one, and Stowe shall describe it. "On Mary Magdalene's Day (22 July, 1414) in London, John Nicandser, esquire, with nine of his men, set upon and slew John Tibbay, clerk, Archdeacon of Huntingdon, and Chancellor to Queen Joan. He and four of his men fled to St. Anne's Church, within Aldersgate, where they were mured up with boord, and watched day and night until 21 August, on the which day they forsware the land, and passed through the cittie toward Calice [Calais] in their shirts and breaches, each of them having a crosse in his hand, and a purse about his neck." Hereby, says Dr. Raine, must hang a tale. John Nicandser was the second husband of Margaret, widow of Roger, Lord Scrope.

of Bolton. Tibbay's connection with the Scropes was a close one, and he had been executor to the will of Sir Richard Scrope in 1403. There must have been some family quarrel. This unfortunate rector of Wensley was slain in London 22 July, 1414, and was buried in the chapel of St. Mary, within the monastery of the Greyfriars. Raine says that his will is in existence. (*Harl. MSS.*, 6978, 13*a*; *Coll. Topog.*, v, 282; *Test. Ebor.*, iii, 40*n.*; *Cal. Pap. Lett.*, 2 John XXIII.)

1415—John Alwent, clerk, is mentioned in 1404, and at various other dates, in relation to lands and tenements at Blackwell. He was "rector of the church of Stayndrop" on 6 June, 1407, when he was put, with others, in trust of certain lands in the vills and parishes of Bowes, Lartington, and Barningham, late the property of Thomas Wodcok, of Bowes. He is traditionally said to have built the bridge over the Ure at Wensley. Ther is a Great Bridge of stone, says Leland, made many Yere sins by a good Parson of Wencelaw, caullid Alwine. Richard le Scrope, by his will, dated 2 August, 1400, left £40, which was a good large sum, for the repair of the bridge at Wensley—ad emendacionem pontis de Wenslaw—which implies that there was a bridge of some sort at an earlier date. It may quite possibly have been built anew in Rector Alwent's time, as the result of this bequest. The structure was widened and repaired in 1818. John Alwent styles himself rector of the parish church of Wendeslay in Letters of Attorney, which he granted 28 September, 1429, authorising certain persons to deliver to Joan, Countess of Westmorland, and Richard de Neville, Earl of Salisbury, seisin of lands in Moor Monkton and the advowson of the church of that place. He died 16 September, 1430. (*Cat. Anc. Deeds*, i, B 435, and ii, B 2615; *Itinerary*; *Test. Ebor.*, ii, 274.)

1430—Peter Fryston, instituted 22 September, 1430, on the presentation of the guardians of Henry le Scrope. Resigned 1432. (*Torre's MS.*)

1432—Thomas Scarceby, presented by the guardians of Henry le Scrope, and instituted 20 September, 1432. Died 1437. (*Torre's MS.*)

1437—Robert Stele, presented also by the guardians of Henry le Scrope, who came of age a few months later, and instituted 4 November, 1437. (*Torre's MS.*)

1447—Richard Scrope, younger son of Richard, third Lord Scrope of Bolton, admitted rector of Wensley 30 April, 1447,[1] and held many other important offices. He was rector also of Fen Dinton, co. Cambs., Dean of Hastings, Master of King's Hall, Cambs., and Chancellor of that University in 1461. Elected Bishop of Carlisle 5 June, 1464. Died 10 May, 1468, aged 49; buried at Carlisle Cathedral. Will, dated 9 May, proved 31 July, 1468. (*Test. Ebor.*, iii, 169; Foster's *North Riding Pedigrees*; Clay's Edition, *Dugdale.*)

1468—Richard Clederow, instituted 29 May, 1468,[1] on the presentation of John, Lord Scrope of Bolton, the rectory being vacant by the death of Mr. Richard Scrope. Died the same year.

1469—John Clederow, presented also by John, Lord Scrope, on the death of Dom Ric. Cliderowe, and instituted 22 January, 1468–9.[1] The mandate for induction is addressed to John Parkinson, chaplain of the parish of Wensley. A blue marble stone in the centre of the nave bore a circumambient inscription, of which the following is said to be a copy; but it has been much worn by passing feet, and a considerable portion of the legend is now indecipherable:—

> Hic jacet Richardus Clederow et Johannes Clederow, fratres, quondam Rectores hujus Ecclesiae Quorum animabus propicietur Deus. Amen.

1524—Henry Richardson is named as rector of Wensley when Archdeacon Dalby made his return to Cardinal Wolsey in 1525; and was still so when the *Valor Ecclesiasticus* was compiled, 1535. The value of the benefice is stated at £51 14*s.* 8*d.*, and there was an annual pension payable to St. Martin's Priory, Richmond. The

[1] The authority for the dates of the admission of Richard Scrope and of the institutions of the two Clederows is a letter addressed by the late Canon Raine to the present Lord Bolton, dated from York 7 April, 1886, in which he says:—"In looking over my abstract of the last register of the archdeacons of Richmond, I find the following names, which you can add to the list of rectors of Wensley given in Whitaker's *Richmondshire*," etc.

chancel stalls at present in the church were of his provision, and bear his name with the date 1527. (*T. R. Miscellaneous Books*, Henry VIII.)

c. 1540—Oswald Metcalfe. Also vicar of Catterick. Resigned both benefices in 1542. (*Chester Diocesan Records.*)

1543—Reginald Hyndmers. Previously incumbent of Billingham, which he resigned on being instituted here 5 May, 1543. But he appears to have held other preferment, for on 20 December, 1548, there is a general acquittance from John, Lord Scrope of Bolton, to "Sir Raynold Hyndmer, preyst, parson of Hameldon." He is mentioned as rector of Wensley in the visitations of 1548 and 1554. John Acrig was assistant-curate at both dates. On the death, in 1558, of his brother, Robert Hindmers, rector of Sedgefield, he became possessed of the manor of Aislaby, which had been purchased by his brother in the preceding year, and which, upon his own death in 1575, descended to his nephew and heir, John Hindmers. His will is dated 14 May, 1574, and has been printed by the Surtees Society in their volume of *Richmondshire Wills*. He bequeaths xxs. to the church of Wensley, his body to be buried within the north door of the said church. His funeral took place on 19 March, 1574. (*Chester Diocesan Records*; *Yorks. Arch. Journal*, xiv, 413; *Richmondshire Wills*, p. 249; *Parish Registers.*)

1575—William Bennett, presented by Lord Scrope, and instituted 18 May, 1575. On 5 December in the same year, he entered into a bond in the sum of £500, that he would not permut[1] or resign the rectory and parsonage without the good will, assent, and agreement of Lord Scroope fyrst obteyned. He died in February, 1587–8, and was buried at Wensley on the 7th of that month. (*Chester Diocesan Records; Bolton MSS.; Parish Registers.*)

1588—Oswald Dykes, instituted 5 June, 1588, on the presentation of Lord Scrope. His will, which is dated 7 November 1607, commences with the words: In the Name of God, Amen. I, Oswald Dykes, clerke and Parson of Wenslow, being sick in bodie but yet of good and perfect remembrance, God be praised, do make this my last Will and

[1] permute = exchange.

Testament in manner and forme following. First, I bequeath and give my soule into the mercifull hande of Almightie God my Creator and Redemer and my bodie to be buried in the quier of Wenslow under the stone wher Sir Symond Wenslow was buried, yf yt please God soe to provide for the same, having this inscription, "Non moriar sed vivam ut narrabo opera Domini." He was buried at Wensley 5 December, 1607. (*Ibid.; York Wills*, xxx, fo. 492; *Archæological Journal*, xviii, 238; *Par. Reg.*)

1607—Ralph Chaytor, instituted 11 December, 1607, also on the presentation of Lord Scrope. On 31 May, 1608, he let the parsonage house of Wensley, with certain lands and tithes belonging thereto, to Leonard Smelt,[1] of Kirkby nighe Fletham, who three days later assigned the lease to Thomas, Lord Scrope, "whensoever and how often it shall please the Lord Scrope being in Richmondshyer to live and remayne at it." The olde ancyent and accustomed rent of fyfteen pounds twelve pence is to be paid at East Bolton Chapel; and the lease to endure for 21 years if he so longe doo lyve and contynewe parson of the said Rectory. Mr. Chaytor shall be resident and serve the cure of Wenslow and the chapel of Redmire, not absenting himself for more than forty days in any one year. (*Chester Diocesan Records; Bolton MSS.*)

1643—George Scott, instituted 14 July, 1643. Patron, Lord Scrope of Bolton. Died 20 December, 1672, and was buried at Wensley. (*Ibid.*; *Parish Registers.*)

1673—James Clayton. St. Catherine's College, Cambs.; B.A., 1668; M.A., 1675; D.D., 1701. Presented by Lord St. John of Basing, and instituted 26 March, and inducted 26 April, 1673. Resigned 1683, apparently, in performance of a bond to do so given to the Earl of Wiltshire, and in return for an exchange with the succeeding rector. (*Ibid.; Bolton MSS.*)

1683—William Mason, presented by the Marquess of Winchester, and instituted 29 October, 1683. He resigned the benefice in 1702, upon his appointment to the vicarage of Holy Trinity, Hull. He was the father of William Mason, the poet. (*Ibid.*; *Par. Reg.*)

[1] Leonard Smelt was a schoolmaster at Kirkby Fleetham.

1703—JOHN CLAYTON, son of John Clayton, of Manchester. Matric., Brazenose College, Oxford, 4 March, 1694–5, æt. 19; B.A., 1698; M.A., 1703. Presented by James Clayton, S.T.P., and instituted 5 March, 1702–3. While at Oxford he was the associate of John Wesley, and he joined "the Holy Club" there. Wesley afterwards preached both in the church and on the village green of Wensley. One of the bells in the church tower bears the inscription: SVRSVM CORDA I: CLAYTON RECTOR, 1725. He died in 1746, and was buried at Wensley on 28 July in that year. (*Ibid.*; *ibid.*)

1746—PETER CHALIÉ. Of Corpus Christi College, Cambs.; B.A., 1748. Presented by the Duke of Bolton, and instituted 22 December, 1746. Buried at Wensley 20 December, 1749. (*Ibid.*; *ibid.*)

1750—JACOB COSTABADIE, LL.B., son of Jean Jacques Costabadie (who immigrated from Argentat, France, with his father in 1684). Baptized S. Michael le Belfry, York, 3 March, 1724–5. Ackroyd scholar of Jesus College, Cambs., 1748. Instituted 3 April, 1750, on the presentation of the Duke of Bolton. Died 13 November, 1802, aged 78, and was buried at Wensley. Eliza his wife, *née* Rutter, of Houghton le Spring, whom he married in 1756, died 1801, aged 70. (*Ibid.*; *Tombstone.*)

1803—JACOB COSTABADIE, son of the preceding rector. Born 1758. Ackroyd exhibitioner of Jesus College, Cambs.; B.A. 1781; M.A. 1784. Previously rector of Graveley and vicar of Swavesey, co. Cambs. Fellow and tutor of Jesus College. Instituted 1 January, 1803, on the presentation of Thomas, Lord Bolton, and Jean Mary, Lady Bolton. He died 8 November, 1828, aged 70, and was buried at Wensley. Anne his wife, daughter of Rev. Thomas Milnes, of Newark, died 30 December, 1856, aged 83. His son, Henry Palliser Costabadie, was, upon the rector's nomination, licensed to the assistant-curacy of Wensley, 3 October, 1824; and another son, Hugh Palliser Costabadie, was curate of Holy Trinity, Richmond, 25 July, 1830. (*Ibid.*; *Bishop of Chester's Act Book.*)

1829—John Orde, son of John Orde, of Westwood, Northumberland. Matriculated Lincoln College, Oxford, 23 Oct., 1788, æt. 18; B.A., 1792; M.A., 1800. Formerly vicar of Kingsclere and rector of Winslade, Hants, 1811. Died 13 January, 1850.

1850—Hon. Thos. Orde Powlett, second son of the Hon. Thos. Powlett Orde Powlett, and younger brother of William Henry, third Lord Bolton; assistant-curate from 1844, and rector in 1850. Of Trinity College, Cambs.; B.A., 1844; M.A., 1847. Died 12 September, 1894, aged *72*; buried at Wensley.

1895—Ernest Orde Powlett, second son of the preceding rector, instituted on the presentation of Lord Bolton, February, 1895.

[*C. C. Hodges, phot.*

WEST TANFIELD.

Chapter X.

SAINT NICHOLAS, WEST TANFIELD.

Although there are no material remains of a definite Christian character to suggest a church at Tanfield in pre-Norman times, there can be small question that a spot so favoured by natural situation would be a centre of population at a very early period.

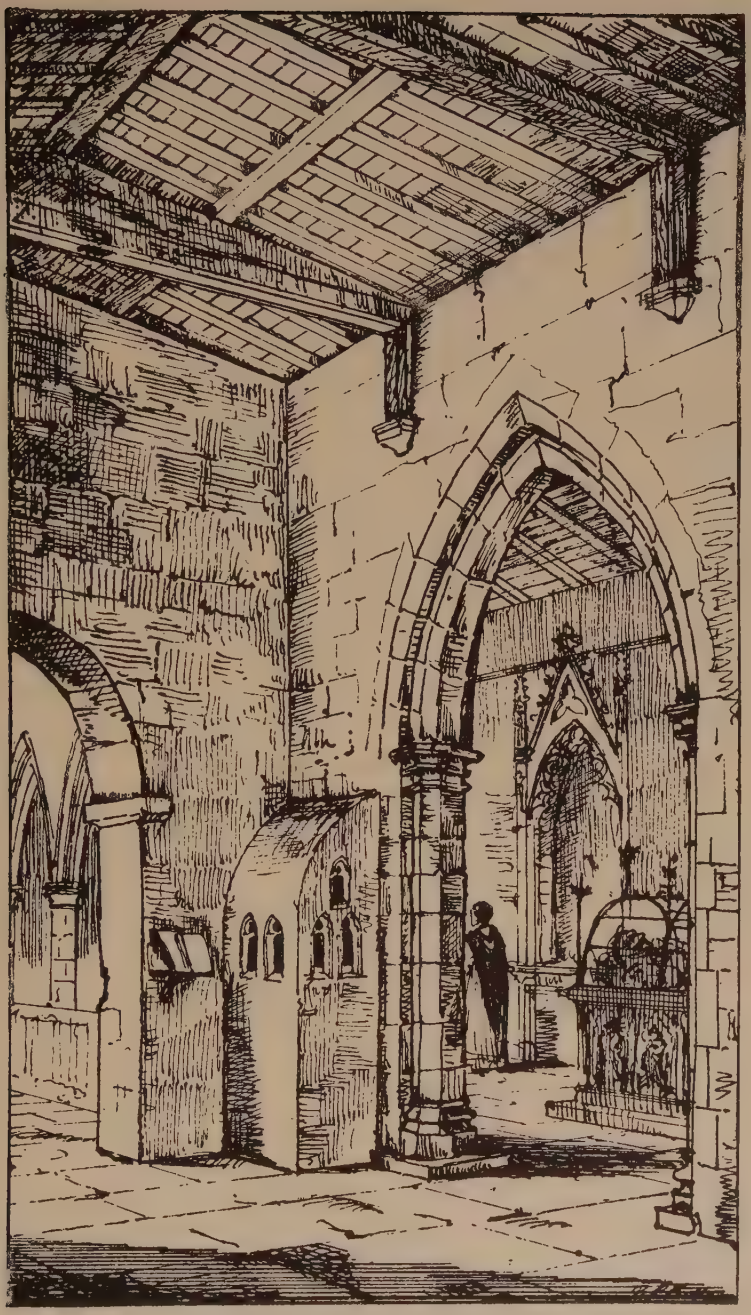
In Tanfield Wood, to the west of the village, in a field called Magdalen Field, are the foundations of a castle surrounded by earthworks, occupying a position of exceptional military strength by reason of the winding and the precipitous banks of the River Ure. Mr. Allcroft considers that these remains exhibit characteristics of the Norman period[1]; and the place in all historic times has been known as the Hermitage. So late as 24 September, 1314, John Marmion had licence to crenellate his dwelling-place, which is called the Hermitage, in his wood of Tanfield, co. York, and to surround it with a wall or parshment.[2] It seems therefore possible that a Norman stronghold was erected upon the site of a hermit's dwelling of pre-Conquest days; for a sculptured stone of that era was discovered amongst the ruins, and is now preserved at the farm-house of Stubbings, half a mile away. This is a squared block of sandstone, carved on two sides with representations of animal forms like deer, such as are commonly met with in the stone sculpture of the Eighth century—*e.g.* the Masham pillar—and it may quite possibly be a fragment of a cross shaft.

Having glanced at these early vestiges, we come now to the church itself. It has been well observed of the church of West Tanfield that whilst it may not vie with its neighbours at Bedale, Burneston, Well, or Kirklington in architectural grace and elegance, yet it excels them all in the splendour of its sepulchral decorations.[3] The work carried out in 1859, however, so greatly exceeded *bona fide* restoration as to rob us of all the most suggestive clues in the building, and it is only with difficulty that its story can now be read. From a sketch of the interior, published in the Associated Architec-

[1] *Earthwork in England*, 1908, p. 448.
[2] *Cal. Pat. Rolls*, Edw. II.
[3] *Whitaker*, ii, 169.

tural Societies' report for 1850, it appears that the old chancel arch was of semi-circular form, with plain square jambs and soffit, the springing being marked by an impost, chamfered on its under side, carried across the reveal and returned for a short distance on the east and west sides. So far as we may judge from the drawing, this arch appears to have been constructed early in the Twelfth, or, possibly, even at the end of the Eleventh century. This fragment of the Norman Church has, unhappily, not been preserved; and the nave and chancel, with the arcades on the north of both, appear to indicate that the fabric was almost entirely rebuilt about the middle of the Fourteenth century. But the walls have been refaced in modern times, and the majority of the nave and chancel windows are of doubtful authenticity. The fourteenth century survivals are confined to the nave and chancel arcades: what has been called a low-side window, set in a projection in the wall towards the eastern end of the nave: and a curious chamber constructed in the north abutment of the chancel arch. The pedimental canopy surmounting the tomb recess in the aisle wall belongs also to the same period, namely the middle of the Fourteenth century, but it has been removed from its original position and reset in a fifteenth century wall.

The structure to which we have alluded in the north-west angle of the chancel is shown in the plan and also in Plate XLIX, but in the latter it is not quite accurately drawn. The projection into the chancel has a sloping lean-to roof against the interior face of the north wall, and there are five openings, which are trefoil-headed and cusped, three looking east and two south. The lower pair of openings on each face is rendered square by sunk eyes, but the upper one facing east is pointed. The small chamber thus formed is extended through the thickness of the chancel wall, where it is vaulted, and it opens on the north to the Marmion Chapel. A splayed squint, which pierces its western side, affords a view of the east end of the chapel from the nave. The interior dimensions of the chamber are 4 ft. × 3 ft. 9 in., and this has usually been considered too small for the functions of a chantry. But a chantry does not necessarily imply a place of any considerable size, nor, indeed, a place at all. The chantry was the sum of money bequeathed for masses to be said for the soul of a deceased person; and there might be more than one chantry



WEST TANFIELD, IN 1850.
THE CHANCEL—LOOKING NORTH-WEST.

at the same altar. We have record of no fewer than four separate chantries in the church, three of which were founded between 1340 and 1364. That is about the age of this small apartment, as well as of the recessed chamber in the south wall, containing the so-called low-side window. And in the writer's view it is impossible to resist the conclusion that both these singular structures were connected with chantries. The last-named small chamber, constructed within a projection thrown out into the churchyard, measures 5 ft. 4 in. × 2 ft. 9 in., which again is smaller than most chantry chapels, yet the east wall is quite large enough to accommodate an altar. The purpose of the low-side window has never been satisfactorily explained. Many fantastic suggestions have been made, but if its principal use were the obvious one of affording light to the priest at his reading-desk, then the window under notice did not fulfil that object, for the openings are small, admitting little light, and the unusual position of this window, which is in the nave and not in the chancel at all, has no relation to the priest's desk. It has been styled an alms-window and an outward confessional; but for none of these purposes was there any need to set the window in a recess, which really amounts to a diminutive chapel.

The nave arcade is of four bays, set on short octagonal columns and responds, having very plainly-moulded bases and caps, and the arches themselves are of two plain chamfered orders. The single arch opening to the Marmion chapel from the chancel is of the same form and date, springing from semi-octagonal respond piers at either end. As the chancel is slightly narrower than the nave, the wall above this arch is corbelled out on the north, to carry the roof timbers of the aisle. The whole of this work exhibits characteristics of about the year 1350, from which it is evident that the fourteenth century aisle, like the present one, was extended eastward for about half the length of the chancel. There is nothing to indicate the width of the aisle at that period, but it was doubtless much narrower than it is now. The extension took place in the Fifteenth century, and was most likely the work of Sir William Fitzhugh, who died in 1452, or of his widow. The masonry of the east wall shows, on the outside, some slight distinction between what is fourteenth and what is fifteenth century work. Three windows light the north side; they are each of three lights cinquefoil-headed, and with "Per-

pendicular" tracery. The east window is of five lights, with two ranges of lesser lights in the head; while the west window of the aisle is of three lights, with an embattled transom intersecting the tracery. All are set in deeply-recessed arches with hood-mouldings. Those on the north are of low-pointed, segmental form, while that of the east window is a broad full-centred arch approaching a semi-circle. The buttresses are of three stages; that at the north-east angle is set diagonally.

The aisle and nave have separate gabled roofs, which, however, date only from 1859, and they are of too high a pitch for the style of the building which they cover.

The tower at the west end of the nave has been built as two works, the two lower stages being contemporary with the erection of the gate-house tower near by. It opens to the nave by a pointed arch of two chamfered orders, interrupted at the springing line by a moulded string. On the west face there is a pointed window of three lights with good perpendicular tracery, set low in the wall; and diagonal buttresses support the western angles. There can be small question that the lower half of the church tower as well as the gateway house are the work of Sir Henry FitzHugh,[1] who married the heiress of the Marmions about 1400 and died in 1424. And it is not difficult to see the reason why the former was not carried higher until towards the close of the Fifteenth century, as it would have commanded the gate-house and rendered it ineffective as a stronghold. The gate-house is provided with fireplaces and other conveniences, and was, in fact, a residence, the old manor-house of Tanfield, which Maud Marmion had leave to castellate in 1348, having fallen to decay. There was nothing unusual in this. Bywell Castle in Northumberland is only a gateway tower, and even Dunstanburgh, which contains a large number of rooms and is built on so extensive a scale as to be almost a castle in itself, is only a gateway. Examples of the same thing are numerous in Normandy, though there are perhaps not many in England.

[1] Sir Henry FitzHugh, K.G., attended Henry V in his French wars with 66 men-at-arms and 209 archers. Will dated 27 December, 1424, and he died 3 January following. Elizabeth, his widow, made her will 24 September, 1427, bequeathing her soul to God Almighty and to our Lady Saint Mary, and to St. John the Evangelist and all the saints in heaven, her body to be carried with all goodly haste to Jervaulx, and there to be buried before the high altar, before her lord's body. To her son Robert FitzHugh, Bishop of London, a ring with a relic of Saint Peter's finger.

The completion of the church tower by the addition of its two upper stages was deferred, as we have said, until quite late in the fifteenth century. The belfry openings are of two lights with cusped heads, and this stage is surmounted by an embattled parapet, but without pinnacles.

In the Transactions of the Yorkshire Architectural Society for 1850, already referred to, it is said of this church: "The tower staircase is very good, and should be ascended to visit the clock case, which is partly composed of old screen work, apparently Early English, and if so, very rare and curious."[1]

Before describing the sepulchral monuments for which this church is justly famous, we may notice the account given by Leland, who visited Tanfield about 1530.

From Ripon to West Tanefeld about 4 miles, parte by woode, parte by pasture and corne. And as I cam out of Ripon I passid by a great park of th' Archbisshope's of York vj miles in cumpace.

And or ever I cam to West Tanfeld I passid by fery for lack of bridge.

The tounlet of West Tanfelde standith on a cliving[2] ground hard by Ure, a river of a colour for the most part of soden water, by reason of the colour and the morisch nature of the soile of Wencedale from whens it cummith.

In the Chirch of West Tanfelde be dyverse tumbes in a chapelle on the North syde of the Chirche, of the Marmions.

Whereof one is in an arch of the Waulle and that semith most auncient.

Then lyith there alone a lady with th' apparaell of a Voues, and a nothar Lady with a crownet on her hedde.

Then is there a high tumbe of alabaster in the midle of the chapel, wher, as I hard say, lyith one Lorde John Marmion.

And in the south syde of the Chapelle is another tumbe of the Marmions buried alone.

The Castelle of Tanfeld, or rather as it is now, a meane Manor Place, stondith harde on the ripe of Ure, wher I saw no notable building but a fair tourid Gatehouse and a Haule of squarid stone.

The effigies do not appear to be in quite the same relative positions as they are described by Leland, nor even as they were noted by the seventeenth century heralds. We will, however, take them as they now are.

About midway down the aisle wall is a fine canopied recess, which has doubtless been taken out of the former aisle wall, and reinserted in its present position, when the aisle was extended in width. The work is in all respects characteristic of the middle of the Fourteenth century. The enclosing arch is well moulded and doubly cusped; the longer cusps terminate

[1] This no longer exists. [2] Cliving = sloping or shelving.

in richly-carved bosses. The arch rises from shafts with moulded capitals and bases, and over this is a lofty pediment ornamented with crockets of the oak leaf pattern and a fine finial. The flanking buttresses are panelled and carry crocketed pinnacles; and a straight cornice above is enriched with ball-flowers. The figure which reposes beneath the recess is that of a knight clad in complete chain mail, covered by a surcoat extending to below the knees. He has a shield upon his left arm, but without cognizance; and a short-hilted sword is attached by a loose girdle about the waist. This is the figure which appeared to Leland the most ancient; and it is evidently of earlier date than the canopy itself, which was probably constructed to contain the effigy of Maud Marmion, who was living in 1348 and deceased in 1361. The armour of the knight is very similar to that of Brian FitzAlan at Bedale, who died in 1306; but the sleeveless form of the surcoat points to a rather earlier date. In the last respect the closer parallel is provided by the figure of a knight in the church of Pickhill, believed to represent Andrew de Neville, who died in 1295.

Beside the last-mentioned, and supported by a tomb projecting in front of the canopied recess, is a female figure, which is worked in limestone, whereas the other four effigies on the north wall are all of fine grained sandstone. The lady's dress is close fitting to the upper part of the body, but with full skirt, and the mantle which depends from the shoulders falls at the back of the wearer without covering any part of the front of the person. It is held together, loosely, across the chest by tasselled cords, which are stretched between two lozenge-shaped fermails or brooches of wrought metal work. The sleeves end below the elbows, and the cuff has a row of beads. The hands are uplifted as in prayer, and the feet rest upon a hound or other animal, which is much decayed. The head reclines upon a pillow supported by angels, and the wimple and coverchef are bound to the head by a coronet. The figure may be assigned to the Fourteenth century, and quite possibly represents Maud Marmion, the foundress of the aisle and chantries.

Next, to the east of this comes a tomb surmounted by the effigy of a lady whose feet are supported by a very large lion. The composition appears to have been similar to that last described, but the figure is much decayed, the lineaments

[*C. C. Hodges, phot.*

MONUMENTS AT TANFIELD, 14TH CENT.

of the head and face having quite disappeared. The tomb itself is enriched by five sculptured shields below a battlemented cornice, bearing :—

1. Or 3 torteaux 2 & 1 for COURTENAY.
2. Chequy or & azure a fesse gules for CLIFFORD.
3. Barry of six argent & azure a bendlet gules for GREY OF ROTHERFIELD.[1]
4. Or a chevron gules charged with a fleur-de-lys for STAFFORD.
5. Quarterly 1st & 4th argent, 2nd & 3rd gules a fret or ; over all a ribbon sable for LE DESPENCER.

The next monument has the effigy of a very tall lady, the effect of surpassing stature being enhanced by a lofty headdress. The costume is that of the latter half of the Fourteenth century, and consists of a kirtle and sideless surcoat, with a loose mantle, fastened in the same manner as that above described ; but the brooches on the shoulders are round instead of square, and from the chain which connects them depends an ornament consisting of a series of eight square medallions of goldsmith's work set in close order, and having the appearance of a knight's belt.

At the foot of the last-mentioned, and most easterly of the monuments on the aisle wall, is the figure of a knight in complete chain mail, which has been removed to its present position from the south side of the aisle.[2] This has been supposed to represent a certain Robert Marmion, who was an invalid in 1335, and died in youth and without issue shortly after that time. It is, however, of considerably earlier date. From the style of the armour and its covering, this effigy appears to belong to the Thirteenth rather than to the Fourteenth century. It is executed with great spirit. The head is covered with chain mail, and a coif of the same material has a plain band about the brows. The arms and hands are similarly clad, the gauntlets being unfingered, but with thumbs separate. A narrow strap surrounds the wrist, the gauntlet being probably part of the sleeve. The mail skirt reaches nearly to the knees, and the legs and feet are in mail, with spur shank and strap showing, though the spurs are gone. A long and sleeveless

[1] Avice Marmion, lady of Tanfield, married Sir John Grey, of Rotherfield, about 1336, and was still living in 1371. He died 1 October, 1359.

[2] In australi parte ejusdem cancelli jacet effigies altera cujusdam militis loricati (*Gale*).

surcoat, suspended from the shoulders, but caught up in folds at the waist by a buckled girdle, extends almost to the feet, and enhances the interest of the armour which it partly covers. A shield without charge is bound to the left arm by two straps, and the method of attaching the sword by a belt about the loins is well expressed. The hands are raised in the attitude of prayer, and the feet supported by a lion.

The last and most magnificent of all the monuments at Tanfield still remains to be described. This, as we shall presently show, is the tomb of Sir John Marmion, who died in 1387. It stands isolated at the eastern end of the aisle, and is surmounted by a fine wrought iron "hearse"—the only one of its kind, it is believed, in England. Unlike the gloomy canopies which cover the tombs of the kings at St. Denis, near Paris, this hearse is of light construction, and casts no appreciable shadow upon the figures which repose beneath it. A standard at each corner, with a spur to the foot, bears a pricket with four leaves over a twisted ring and a spike in the centre. The side rails between the standards are battlemented, as is also the high rail in the centre, upon which three more prickets occur similar to those on the angle standards. These were for candles, which it was customary to light on certain occasions. What says the author of the *Lay of the Last Minstrel* in his fine description of Melrose Abbey?—

> And there the dying lamps did burn
> Before thy low and lonely urn.
> O, gallant chief of Otterburn!
> And thine, dark knight of Liddesdale!
> O, fading honours of the dead!
> O, high ambition lowly laid!

Upon the tomb of Richard Beauchamp, Earl of Warwick (1439), at Warwick, a brass hearse occurs, but it is less free and bold in design than the present specimen, consisting, indeed, of a series of hoops covering and protecting the effigy. At Tanfield the high tomb itself, which measures 7 ft. × 4 ft., is of stone, and the effigies of alabaster, probably obtained from the quarries of Chellaston, in Derbyshire. The tomb consists of a moulded base, with plain elevations and a finely-worked cornice enriched by bosses, ball-flowers, and other ornament. The position of the figures, those of a knight and his lady, has been transposed at the restoration of the church in 1859. The knight was formerly on the left of the lady. He is depicted

[*C. C. Hodges, phot.*

TOMB OF SIR JOHN MARMION, 1387.

EFFIGY OF SIR JOHN MARMION, 1387. [*Paul Eiver, phot.*

in plate armour, the cords of the misericorde being visible on the right side, while there are traces of a sword on his left. The feet are supported by a lion finely conceived and sculptured, and the head rests upon a tilting helmet, which carries a sheaf of plumes rising out of a crest coronet. This is similar to the crest of the Mortimers, and occurs on many seals of members of the House of March. The armour is very interesting, as armour of this period always is. The Fourteenth century was essentially a period of transition in its military character. Chain mail now gradually gave place to plate armour, although the Fifteenth century was probably well advanced before the former entirely disappeared. In the figure before us the body is almost entirely clad in plate, having articulated elbow pieces and sollerets, with spur straps ornamented with roses. The head is covered by a pointed bascinet with jewelled orle and a cinquefoil-cusped jewelled border. From this an extensive camail or gorget of mail depends, protecting the throat and neck, and terminating in a straight edge across the breast; and there is a short skirt of mail about the loins. The epaulettes are articulated, and there are gussets of mail at the armpits. The camail was the last piece of chain armour to be retained. A comparison with the effigy in Hornby Church, which is probably that of Sir John Conyers, who died 1422, shows that the defence of the head was still at that date very similar.[1] The warrior wears a corselet, which is a distinct advance upon the knightly figure at Kirklington (1368), or that of Sir Walter Urswick at Catterick, *c.* 1371, in both of which cases the body is protected by a mail shirt only.

The breast-plate is covered by a close-fitting linen jupon, scalloped at the skirt, having the heraldic device of the Marmions, *vair a fess*, expressed upon it in embroidery. A horizontal belt with jewelled squares is worn low down on the thighs. Encircling the neck is the Lancastrian collar of SS., a decoration instituted by Henry IV, of which this is one of the most perfect examples preserved. Although varying slightly in different places, the device consisted always of a series of the letter S, sometimes interlinked and sometimes merely set in close order as in the present instance; and the ends are connected by two buckles and a link which falls upon the breast, and from which the jewel depended. The

[1] *cf.* plate XI at page 51.

origin or meaning of the SS has been the subject of much debate. Mr. Skeat has demonstrated[1] that Henry IV, before he was king, was in the habit of wearing robes richly ornamented with representations in silver gilt of his favourite flower, which was either the forget-me-not or the germander speedwell (*veronica chamaedrys*), which is still called in this district "Remember-me," but which in the Fourteenth century was denominated by the quaint name *Soveine vous de moy*. In 1391–2, Henry Goldbeter was paid for 320 flowers of Soveine vous de moy of silver-gilt, "pro 1 slop [robe] domini"; and in 1397–8, Herman Goldsmith provides a collar "cum esses et floribus de souveigne vous de moy pendentibus et amaill," *i.e.* enamelled.[2] These flowers, then, were interspersed on the collar with *esses*, or gilt letters formed like an S, the initial letter of the name of the flower. John Beaufort, first Duke of Somerset, and his Duchess were buried at Wimborne Minster,[3] and each of them is represented as wearing the collar of SS. Their figures occur also in stained glass in the east window of Landbeach Church, co. Cambridge, with the words SOUVENT ME SOUVIENT beneath. The same words became the motto of Christ's College, Cambridge, founded by their daughter Margaret, Countess of Richmond, in 1505; and they appear upon her portrait in the College Chapel. In Latin spelling it becomes *Subinde mihi subvenit*, "It often occurs to me"—a motto the sense of which is incomplete by itself; there is an evident allusion to some other well-known motto. Synthetically, both meanings become clear. REMEMBER ME was proclaimed by the emblems of the King; and his collared knights responded by their SS decoration: I OFTEN REMEMBER.

The lady by the knight's side is habited in a closely-fitting costume, slightly décolleté, so as to expose the upper part of the chest, but with sleeves extending to the wrists, and terminating in points. She wears a long mantle with fermails united by two twisted cords, not hanging down, but simply across, and not looped or tied. The headdress is a plain cap with veil below, and the head reposes upon crossed cushions which are supported by an angel on either side. The feet, which have long pointed slippers, rest upon a hound. The kirtle is enriched with the armorial ensigns of the Marmion and St.

[1] *Christ's Coll. Cambs. Mag.*, vol. xx, 1905.

[2] Expeditions to Prussia and the Holy Land made by Henry, Earl of Derby, afterwards Henry IV. Camden Society, pp. 101, 163, and 342.

[3] Hutchin's *Dorsetshire*, iii, 212.

[*C. C. Hodges, phot.*

THE COLLAR OF SS., 1387.

the bust of the successive sovereigns was represented in a purely conventional manner until the 19th of Henry VII (1503–4). In the original contract for the monument of Richard Beauchamp, Earl of Warwick 1439, already referred to, whilst the details of the armour and the heraldic insignia and ornaments are described with great particularity and precision, it is remarkable that the effigy itself is specified only in the vague and indefinite terms "the image of a man armed." There is no provision even that it should be an image of the Earl. But seventy years later, Henry VII, when providing in his will (1509) for effigies of himself and his late Queen, Elizabeth of York, speaks of "an image of our figure and another of hers."

A small but well-preserved brass on the floor of the chancel commemorates Thomas Sutton, rector of Tanfield, and Canon of West Chester, who died about 1492. The ecclesiastic is depicted in cassock, surplice, almuce, and cope, with the following inscription in rough Latin elegiacs:—

DUM VIXIT RECTOR DE TANFIELD NOMINE THOMAS SUTTON. EN JACET HIC GRADUATUS ET ILLE MAGISTER ARTIBUS. AC ECIAM CANONICUS HICQUE WEST CHESTER. SIC NORTON VICTOR FUNDITE VOTA PRECOR.

The meaning of the last line is somewhat obscure. Perhaps "Norton" was intended to play up "Sutton"—north town and south town. There must be some lost allusion. As it stands, however, the inscription reads:—

"While he lived, rector of Tanfield, by name Thomas Sutton. Here lies a graduate and Master of Arts and also Canon of West Chester. So Norton is victorious, pour forth your vows, I pray."

Thomas Sutton was appointed Canon of the collegiate church of St. John the Baptist, Chester, 26 October, 1458, and resigned in 1489, his successor being appointed on 15 May in that year.[1]

Tanfield was at one time scarcely more celebrated for its stone monuments than for its memorials in stained glass. "Here," says Dr. Whitaker, "beneath magnificent tombs, repose a long series of the Marmions and Grays of Rotherfield; while their kneeling figures and armorial blazonings, in the vivid colouring of painted glass, once gleamed, and in some degree continue to gleam, on the places of their interment. The arts of the times, in sculpture and in staining, could not go beyond what is here displayed."[2] This was written in 1822. At the present time it is impossible to give so glowing a description of the windows.

A note in 1851 refers to the arms of England with a label azure, then in the east window of the chancel, and adds, "there is also much old glass but sadly destroyed in other windows." What ancient glass now remains has been collected into the most easterly of the windows of the north aisle wall. It is partly of the Fourteenth and partly of the Fifteenth century, though in some degree made up with modern restoration. The central figure of the Blessed Virgin is surrounded by those of saints and angels, and other objects. In the first light a figure, probably intended to represent St. Gregory, has over it a saint with scallop shell and staff, no doubt intended for St. James. In the third light a crucifixion occurs below a figure of St. John the Baptist with the Agnus Dei. In the traceried head are two saints with the names of SS. Ambrose and William, Michael weighing souls, the Angel of the seven seals with open book; whilst figures of the sun and moon occur in the angel-lights.[3] These are of the Fifteenth century. The borders are composed of crowns, bees, and black eagles. More interesting, however, historically, are the three shields of arms which occupy the lower panel of each light. These are:—

1. Vair a fess argent for Marmion.
2. England, with a label of three points azure for John of Gaunt, Duke of Lancaster.
3. Argent three chevronels, gules, a chief vair for St. Quintin.

[1] Ormerod's *Cheshire*, 2nd ed., i, 310.
[2] *History of Richmondshire*, ii, 169.
[3] The outer upper lights in a perpendicular window, next the springing, are called angel-lights. It is probably only a corruption of the word 'angle-lights,' as they are nearly triangular.

The tower contains six bells. The first three are modern, having been cast by John Warner & Sons, London, 1873. The fourth has the inscription GLORIA IN ALTISSIMIS DEO, 1685, with the founder's mark S.S. EBOR. A bell with the same legend and founder's mark occurs at Thornton Watlass, with the date 1694. No. 5 has the inscription BEATVS EST POPVLVS QVI EXAVDIVNT CLANGOREM, 1724 (Blessed is the people who hear the sound). The tenor or funeral bell was recast in 1873, but has the former inscription repeated upon it, namely ANTE JACETIS HVMO SONITV RESIPISCITE MÆSTO, 1695. This is a hexameter verse, as bell inscriptions so often are; it might be imitated thus:—

> Before ye come to lie in ground
> Repent ye at my mournful sound.

The holy vessels include a chalice with the London marks and the date letter for the year 1637–8. The flagon was made by John Langlands and John Robertson of Newcastle in 1783, and has an epigrammatic inscription recording the fact that it was purchased by the Reverend Charles Francis (who was rector of the church from 1774 to 1780), as a last pledge which John Glanvil of the county of Cornwall gave to his friend when dying, who now, as in duty bound, offers this flagon amongst the holy things of the Church of West Tanfield, in the year 1783. On the reverse side of the flagon is an heraldic device clearly the work of Bewick, depicting two shields of arms depending from a tree—those of Glanvil of Launceston in the county of Cornwall and Francis of county Derby. A small salver, which has evidently been a secular vessel, but given for use as a paten, was made by John Langlands, junior, of Newcastle, about 1800. A modern paten is inscribed to the memory of Francis Earle, rector of the church from 1873 to 1905.

The parish registers are disappointingly late, commencing only, for baptisms, weddings and funerals, in 1653. They appear, however, to be complete and in good condition since that time, except that there are no burials between 26 May, 1682, and 16 September, 1684.

Several chantries were founded in this church by members of the Marmion family. The oldest was endowed by Avice Marmion with certain lands and houses in Tanfield and Nosterfield, which she granted to God and to the altar of the Blessed

[*C. C. Hodges, phot.*

GATEWAY TOWER, TANFIELD, *c.* 1410.

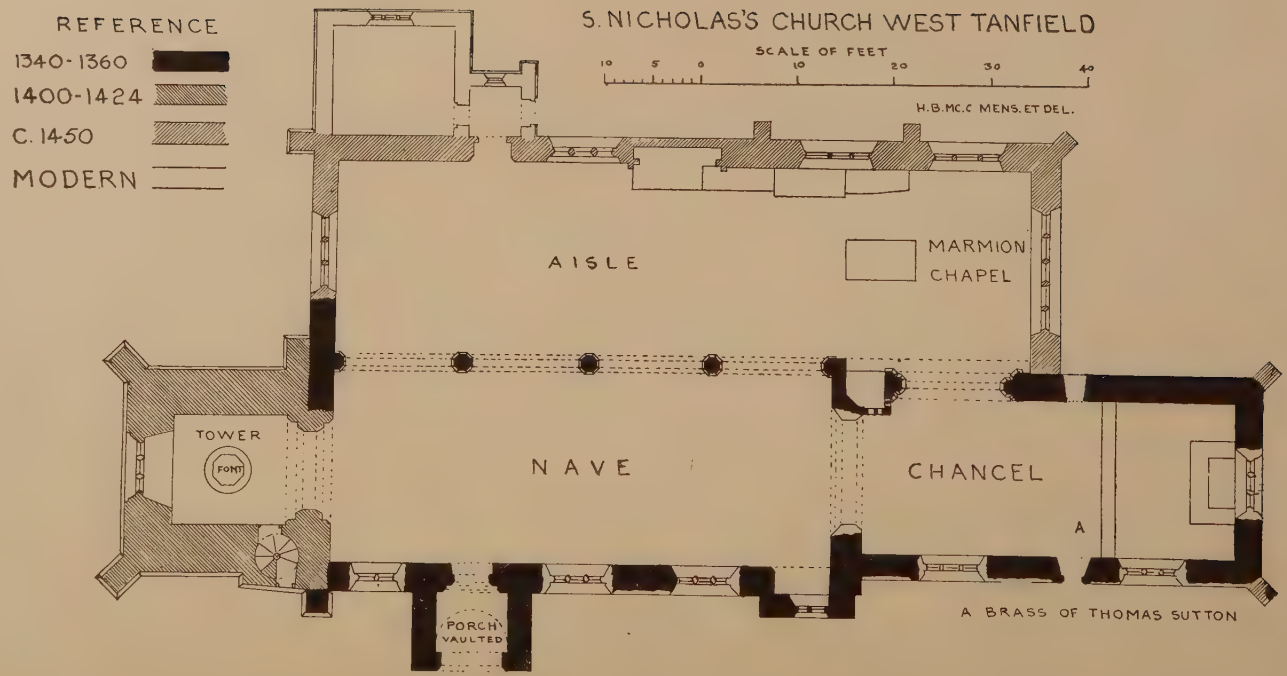


PLATE LV.

To face page 201.

Virgin in the church of St. Nicholas, of West Tanfield, and to Ranulf, son of Gernegan, the chaplain serving God there. This was confirmed by John, Earl of Richmond, at London, on Friday before the feast of the Blessed Apostles Symon and Jude (October 24), 1281.[1]

This benefactress, who must have been over eighty years of age, was the daughter and heir of Gernegan, son of Hugh, who died in the 2nd of John (1200–1), leaving her an infant. She then came into the custody of Robert Vipont, and in the 16th of John (1215–6) married Robert Marmion, a younger half brother of the 4th Lord Marmion of Tamworth, who gave 350 marks and 5 palfreys to the king for leave to marry the heiress. The intent was to pray for the souls of the founder and her ancestors and children, and of all the faithful deceased; and this was still observed and kept in 1548. William Gill was at that time incumbent, and was aged 76.

On 10 March, 1413, Henry FitzHugh had licence to augment the ancient chantry of the Blessed Mary in the parish church of St. Nicholas, West Tanfield, to pray for the soul of the said Henry and his father and mother.[2]

The next chantry was founded by Maud Marmion, a daughter of John, Lord Furnival, and widow of Sir John Marmion of Tanfield, who died in 1335. By a deed dated at Tanfield 7 April, 1343, she makes conveyance of chantries at West Tanfield and Little Langton, and of the hospital of St. Giles, near Catterick. The foundress died about 1360, and licence in mortmain was granted 20 February, 1361–2, to Robert, parson of Kirklington, and others, to endow a new chantry in the church of Tanfield for the souls of John Marmyon and Maud, his wife, and their heirs, according to the ordinance made in that behalf.

Two years later, namely on 28 February, 1363–4, the same trustees had licence to found yet another chantry, with a warden and three chaplains, in the church of West Tanfield, according to the ordinance of Avice, widow of John Grey, of Rotherfield, and to endow it with lands and tenements in West Tanfield and Carthorpe.

At the period of the dissolution of the chantries in Henry VIII's time, these three were all called Maud Marmion's chantries. "A house buylded aioyned to the churchyarde" accom-

[1] The original confirmation is in the possession of Thos. Arton, Esq.

[2] *Pat. Rolls*, 14 Hen. IV, p. 1, m. 4; *Yorks. Chantry Surveys.*

modated three priests (one master, and two brethren), who were bound to be "resydaunte at meate drynke and lodging," and to pray for the founder, and all Christian souls, and to help to do Divine service in the church, as appeared by deed dated 2 December, 1367.

The church is dedicated to St. Nicholas, and is mentioned by that name in a grant by Avice Marmion, in 1281.

West Tanfield is a rectory with cure of souls, in the Archdeaconry of Richmond and Diocese of Ripon. The rector was, in 1254, made a party to the agreement about mortuaries. (See p. 12*n*.) In the taxation made by order of Pope Nicholas IV in 1291 it is valued at £13 6*s*. 8*d*.; in the *Nova Taxatio* the value is £6 13*s*. 4*d*. only. The following are notices of some of the clergy :—

1350—John Carthorp, rector of Tanfield in the diocese of York, had an indult from Clement VI in the ninth year of his pontificate, allowing him to appoint confessors who should give him, being penitent, plenary absolution in the hour of death, with the usual safeguards, IV Nonas Novembris (2nd Nov.), 1350.[1] In 1365–6 an inquest was taken as to what damage it would be to any if Alice de Cestria and John de Cestria, chaplain, give to John de Carthorp, parson of the church of West Tanfeld, 2 messuages and 28 acres of land in West Tanfeld, Thornburgh, and Bynschowe, to him and his successors in the parsonage of the said church.[2] John de Carthorp was still parson of the church of Tanfelde on Tuesday after St. Edmund, the king and martyr, 42 Edward III (21 November, 1368), when he granted to Joan, widow of Brian Normanville, certain lands at Cold Coniston, in the parish of Gargrave.[3]

c. 1390—John Bellerby. The rectory is stated to have been vacant by his death, in September, 1392. (*Torres' MS*.)

1392—Richard de Quenton, instituted 11th September, 1392, on the presentation of Elizabeth Marmion, the benefice being vacant by the death of John Bellerby, the last incumbent. Preferred to the rectory of Wath, 6 September, 1395, when he is styled Ric. Barret de Qwynton (*Torre's MS*.).

[1] *Cal. Papal Letters*.
[2] *Inq. ad q. d*., 39th Edw. III, No. 22.
[3] Yorks. Arch. Society, Record Series, xxxix, 195.

1395—William de Norton, brother of Sir Richard Norton, of Norton Conyers, Justice of the King's Bench, instituted to Tanfield, 3 September, 1395, on the presentation of Elizabeth Marmion, and held other preferment in Richmondshire. Had been concerned in 1371 in expenses for the purchase of big timbers and sawing the same for the repairs of Topcliffe Church. Made his will 1405, desiring to be buried in the Chapel of St. John in Wath Church. To his brother, Sir Richard, he leaves a silver cup with a cover, a breast-plate with a "rerodos," a pair of "rerebraces," and a pair of "sabatons"; his horse "Lyard," his portiphory, and his best seal. To John, son of his aunt at Thirsk, chaplain, his book called *Dubia Sacræ Scripturæ*, and a little book beginning *Quid est pecunia*. To John de Norton three books of Justinian's *Codex and Digest*. To Roger Crome the younger a bow with twelve arrows "de pakok." "The whole vestment which I have made to be given to Tanfield Church, to the honour of God and Saint Nicholas. An honest chaplain to celebrate for me in the Chapel of Saint Cuthbert at Norton" (*Torre's MS.*; *York Fabric Rolls*, p. 9).

1406—Hugh de Lincoln, rector of the church of Tanfeld, and others, had a grant of certain lands, rents, and services from Henry FitzHugh, Lord of Ravenswath, to the intent that they might resign the same to the king, who should regrant them to the abbess and convent of St. Saviour's Syon, when it should be founded. The deed is witnessed by Thomas Langley when dean of York, which fixes its date between 1402 and 1406. Also by William Cawode, Canon of Ripon (1406), Richard Norton, etc. The demise was not, however, completed until 1444, when all the parties are spoken of as deceased (*Cal. Pat. Rolls*, 22 Hen. VI).

1412—Thomas Darcy. An inquest *ad quod damnum* if licence should be given to Henry FitzHugh, knight, to give to Thomas Darcy, chaplain, one messuage and certain lands in Westanfeld to celebrate divine service in the Church of Saint Nicholas of Westanfeld (*Inq. ad q. d.*, 14 Henry IV, No. 14). This may have been a chantry priest.

1419—Peter de Walton, rector, by his will dated 15 September, 1419, bequeathed his body to be buried beneath the chancel of the church of West Tanfield (Whitaker's *Richmondshire* ii, 117).

1420—William Crayke, presented by the attorney of Sir Henry FitzHugh, and instituted 14 January, 1419–20, vacant by the death of Peter de Walton (*Torre's MS.*).

c. 1490—Thomas Sutton, canon of the collegiate Church of St. John the Baptist, Chester, 26 October, 1458, which he resigned 1489. Died about 1492; buried in the chancel (Ormerod's *Cheshire*, 2nd ed., i, 310; Brass in chancel).

1524—Melton. In the return made to Cardinal Wolsey by Thomas Dalby, archdeacon of Richmond, 24 January, 1524–5, it is mentioned that Mr. Melton is Rector of Tanfield, the clear value of which is £10 yearly (*T. R. Miscell. Books*, Henry VIII, Rec. Off., London).

1535—John Tunstall was rector of Tanfield when the Valor Ecclesiasticus was compiled, 1535, the net value of the rectory being £13 0*s.* 3*d.* In 1539 he held also the living of Haughton-le-Skerne, in the bishopric of Durham, and he was under suspicion of opposing the destruction of the monasteries and of corresponding with that party which held the doctrine of transubstantiation. John Uvedale wrote to Cromwell on 27 December, 1539, that he went to Parson Tunstall's parsonage at Tanefield in accordance with instructions from the Lord President, and found him shooting amongst the most honest persons of the parish. He showed him the king's pleasure, which he was very obedient to follow, alleging that no one could be more true to his prince than he. He opened all his coffers and showed all his writings, leaving his keys. He was then disguised and conveyed to London on horseback and under escort, as Cromwell had devised. No money was found on his person but 13 groats, threepence, and an angel. Will make an inventory of his goods to-morrow, and then ride on to Awclande and his benefice at Haughton, and make further search. Sends up some letters and other writings. Dated at Tanefield, St. John's Day, 5 p.m.,

"by your oldest disciple." One Cray deposed that Parson Tunstall, who had lately come from London, told him that an honest man, Dr. Wattes, who preached much against heresy, had been called before my Lord of Canterbury, and that Wattes had appealed to the king. Christopher Chaitour also speaks of having conversed with Parson John Tunstall touching the heresies of Wattes, and says he saw a protestation made by the Bishop of Durham, concerning the Bishop of Rome's authority, and the divorce between the king's highness and the lady dowager. Robert [Holgate], bishop of Llandaff, transmits to Cromwell an inventory of the chattels of Parson Tunstall, "with such other writings as were found in his coffer within his chamber at Awklande," to little effect, York, 5 January, 1539–40. The examination of John Tunstall, parson of Tanfylde and Haughton, took place in London on 6 January. He deposes that on All Hallow's Day or Eve last, Dr. Helyarde showed him in the Bishop of Durham's house in London, that one Friar Wattes was in ward for preaching, and that the Master of the Rolls and two others had offered to be surety for his forthcoming, if it were not a case of treason. But the archbishop [Cranmer] had replied that they need not bind themselves, for the prisoner should be so ordered as he (the archbishop) should have no cause to complain. Further, says that Watts had read to great audiences in London all last summer, and had converted many from the new opinions. Asked what new opinions? says he thinks he meant about the Sacrament. The deposition is signed in three places—John Tunstall[1] (*Letters and Papers*, Henry VIII, Vol. xiv). John Tunstall was still rector of Tanfield at the visitations of the archdeaconry in 1548 and 1554. John Richmond was curate at both dates (*Yorks. Arch. Journal*, xiv, 406; *Chester Dioc. Rec.*).

c. 1580—Ralph Tunstall, resigned the benefice in 1582. (*Chester Dioc. Rec.*)

[1] Anne of Cleeves had declared that she would not come to England to marry the King so long as one abbey was left standing. She married on 6 January, 1539–40, the very day of Tunstall's examination, and she was divorced in July following.

1582—Thomas Lister. Scholar New College, Oxford, 1569; B.A., 1574; M.A., 1576. Instituted 6 May, 1582, on the resignation of Ralph Tunstall. Resigned 1601 (*Chester Dioc. Rec.; Yorks. Arch. Journal*, xiv, 406*n*.).

1601—Henry Darnton, who had previously held the living of Goldsborough, was instituted to this rectory on the presentation of Lord Burghley, 8 June, 1601 (*Ibid.*).

1657—Richard Darnton was "parson of Tanfield" 12th October, 1657, when Mary, his wife, was buried. He died in February, 1664, and was buried on the 16th of that month. His son, John Darnton, minister, was ejected from Bedlington, in Northumberland, 1662, and preached at Tanfield for some years; and, according to Baxter's *Life and Times*, "did good in that dark place." But he was never rector. He died here 9 July, 1680 (*Par. Registers*).

1664—Thomas Brockhall. Born at Richmond, son of John Brockhall or Brockill, glover there. Entered at St. John's College, Cambs., 13 June, 1635, aged 17. Master of Richmond School in 1642 and 1645. Vicar of Hornby 1650; rector here in 1664, buried 13 April, 1669. Susanna, his wife, was buried 15 April, 1666 (*Ibid.*).

1669—John Littleton, rector, a native of Shropshire, admitted at Charterhouse 12 July, 1639, on the nomination of Edward Littleton, Solicitor-General, who was a Governor. Entered at St. Peter's College, Cambridge, 24 June, 1648, being then sixteen years of age; graduated B.A., 1651; M.A. 1655. Prebend of the 5th stall at Ripon Cathedral 1661. Inducted to the rectory of Tanfield 1st May, 1669. Buried 21 January, 1680–1. Inventory at Richmond 24th January, 1680–1; administration granted to Frances Littleton, widow. The effects are worth £30 12*s*. 8*d*. only. John Pearson was assistant-curate from 1664 till his death in February, 1673 (*Mem. Ripon*, ii, 314; *Par. Reg.*).

1681—John Wells, rector. Matriculated St. John's College, Cambs., 18 June, 1667, æt. 18; B.A., 1670 (*Ibid.*).

1682—Shadrack Cooke, rector. Of Christ's College, Cambs.; B.A., 1674; M.A., 1678. Went abroad with the Earl of Ailesbury on account of his connection with the Rye House Plot.

1696—John Place, rector. Of Magdalen College, Cambs.; B.A., 1671; M.A., 1675. Previously parson of Patrick Brompton, 1673–1696; and of Well, 1683–1704. Buried 12 December, 1704 (*Par. Reg.*).

1704—Simon Hutchinson, rector, son of James Hutchinson, town clerk of Richmond; at Richmond School, 1660–7. Chaplain to the Countess of Purbeck. Died 10 March, 1725–6, aged 76 (*Ibid.; Whit. Richm.*, ii, 176).

1726—John More, since 1720 curate of the parish, inducted to the rectory in March 1726. Died 19 September, 1743, aged 77 (*Ibid.*; *Ibid.*).

1743—John Grey, died 19 July, 1774, aged 70, having been thirty years rector of the parish. "A pattern of extensive benevolence, unaffected piety and pastoral zeal; superior to pain and infirmity" (*Ibid.*; *M.I.*).

1774—Charles Francis, rector, preferred to Wath, October, 1780, which he resigned in 1788. If we may judge from an inscription which he caused to be put upon the flagon in 1783, Sacro Sanctæ Eucharistiæ, etc., he was one of those who kept alive the Laudian theology of the English Church in the eighteenth century[1] (*Par. Reg.*)

1780—Jonathan Lipyeatt, rector. Fellow of St. John's College, Cambs.; B.A., 1771; M.A., 1774; B.D., 1781. Inducted 29 October, 1780. Preferred to Wath, 13 February, 1788. Died 1799 (*Ibid.*).

1788—Charles Barbor, rector. Of St. John's College, Cambs.; B.A., 1785. Instituted 13 February, 1788; buried 20 September, 1800 (*Par. Reg.*).

1800—William Baines, rector. Of Trinity College, Cambs.; B.A., 1798. Died 21 March, 1826; buried at Well 28th of the same month (*Ibid.*).

1826—James Hall, previously domestic chaplain to the Earl of Ailesbury, and vicar of Great Bedwin, Wiltshire (1822); instituted to Tanfield, August, 1826; died 31 March, 1873, in his seventy-sixth year. Buried at Great Bedwin, Wilts.

[1] The Laudian school is said to have died in 1854 when old Dr. Routh, the president of Magdalen, Oxford, died at the age of 100, after having formed a link with Pusey, Newman, Keble, and the Tractarians generally; and with the Laudian divines on the other side. Bishop Wilson of Sodor and Man (who died the year after Routh was born) is another link. It is interesting to meet with an indication like this 'sacro sanctæ eucharistiæ' at that period.

1873—Francis Earle, rector. Med. Bac., T.C.D. Previously, since 1855, curate of Whorlton-in-Cleveland. Instituted here 4 July, 1873. Rural Dean of East Catterick, 1877–91. Died 2 August, 1905.

1905—George Percy Howard Frost, rector, instituted 20 December, 1905.

DETAILS FORMERLY AT TANFIELD.

Pedigree showing Descent of the Manors of Tanfield and Waith.

Hugh, son of Gernegan, = Maud de Manfield, = Nic. Boeles,
c. 1140 | had the manor of Fasby 2nd husband

Gernegan, son of Hugh, = Rosamunde 'sa feme'
d. 2 John (1200) |

Robert Marmion, = Avice,
d. 50 Hen. III (1266) | m. 1215, d. 1287

William Marmion, = Loretta, dau. and heir
d. 27 July, 1275 | of Roesia de Dovor

John Marmion, 1281, summoned = ...
to Parliament 1297, d. 1322

John Marmion, summoned 1326–1335, = Maud, dau. of John,
d. 30 April, 1335 | Lord Furnival, d. about 1360

Robert, *d.s.p. c.* 1336 — Katherine FitzAlan = John Grey of Rotherfield, = Avice,
d. 1359 | living 1371

John Marmion, = Elizabeth St. Quintin — Lora St. Quintin, = Robert Grey
d. in Spain, 1387 — d. 1369

Elizabeth Marmion, = Sir Henry FitzHugh,
d. 6 Hen. VI (1427) | d. 11 January, 1424-5

William FitzHugh, = Margery, dau. of William,
d. 31 Hen. VI (1452) | Lord Willoughby d'Eresby

Henry FitzHugh, = Alice, dau. of Richard
d. 12 Edw. IV (1472) | Neville, Earl of Salisbury

Richard, = Elizab. Burgh — Sir Wm. Parr = Elizabeth FitzHugh
d. 1509 |

George, *d.s.p.* 1513 — Sir Thomas Parr, = Maud, dau. and co-heir of
had livery, 1513 | Sir Thomas Greene

William Parr, Marquess of Northampton, attainted 1553, *d.s.p.* 1571 — Katherine Parr, Queen of Henry VIII

It may very naturally excite comment that a work on Richmondshire churches should not include a chapter devoted to the church of St. Gregory, Bedale, certainly one of the most instructive, as it is the largest ecclesiastical edifice in Richmondshire. The reason is that the writer recently published a full architectural and historical description of that most interesting fabric.[1] The same remark applies to the church of St. Mary, at Masham, which was dealt with by the author in Volume XX of the *Yorkshire Archæological Journal*. Mr. McCall had occasion, however, to make new plans of these two churches for use in some architectural lectures which he delivered in 1908 and 1909; and as these plans have not been published, it is thought that their inclusion here may give a little additional interest to the volume.

[1] *The Early History of Bedale.* 4to. 1907. Elliot Stock.

CRYPT UNDER
SEDILIA & PISCINA BELOW WINDOWS
EFFIGY
CHAPEL OF SAINT GEORGE
CHANCEL
LADY CHAPEL
NORTH AISLE
NAVE
SOUTH AISLE
EFFIGIES
EFFIGIES
VAULTED
PERIODS
PRE-CONQUEST
C. 1180
C. 1220
C. 1290
1320-1345
SAINT GREGORY BEDALE
SCALE OF FEET
0 5 10 20 30 40
H.B. McC. MENS. ET DEL

ST. MARY MASHAM
CHAPEL
CHANCEL
WINDOW OVER DOOR
NORTH AISLE
NAVE
SOUTH AISLE
TOWER
FONT
PORCH VAULTED
A
B
A TOMB OF MARMADUKE WYVILL
B TOMB OF ABSTRUPUS DANBY
SCALE OF FEET
0 5 10 20 30
H.B. M.&C. MENS. ET DEL.
PERIODS
C. 1140
C. 1330
C. 1520
1613
MODERN

INDEX.

A

Abbeys, destruction of, 204, 205*n*
Ackworth, 10, 15
Acrig, Rev. John, 183
Adel Church, 159
Ailesbury, Earl of, 146, 154, 156, 206, 207
Ainderby, Ralph of, 133; Myers, 48; Steeple, chancel of, 4, 113; font at, 10; parson of, 13*n*; woodwork at, 8
Aislaby, manor of, 183
Aisles on north side of churches, 106, 126
Akarius, son of Bardulf, 105
Alan, constab. of Richmond Castle, 130, 131
Alan, Earl, *see* Richmond
Alderson, Rev. Geo., 61; Rev. Jonathan, 61; Rev. Wm., 61
Allanson, Rev. Cuthbert, 142, 155, 156; Rev. Geo., 156; John, 155; Mary, 156; Rebecca, 155
Allcroft, A. Hadrian, 187
Allen, Cuthbert, 60
Allerthorpe, 8, 9, 12, 15, 54, 90, 101; chapel at, 12
Almeries, *see* Aumbreys
Almshouses, 8, 15, 34, 154
Alnwick, 90
Alrewas, church of, 178
'Altarage,' meaning of, 97*n*
Alwent, John, clerk, 181
Ampleforth Church, 106
Anchorite, 87; *see* Recluse
Anderson, John, 16; Rev. Richd., 16
'Angel-lights,' meaning of, 199*n*
Anglian art, 18, 158, 187
Anglo-Norman tradition in building, 44, 64, 123
Angré, Alex. de, 179
Anthony, Rev. Chas., 29, 31, 34
Antiquaries, Society of, 27
Appleby, 151; John, priest, 140, 141, 146, 147, 148, 151
Apsidal east end, 138
Arches, John, Dean of, 12
Argentat, France, 185
Armour described, 25, 27, 49–51, 54, 85, 87, 88, 91, 130, 145, 192, 193, 194, 195, 203
Arms of families, *see* Bland, Boteler, Bowes, Boynton, Burgh, Clervaux, Clifford, Colville, Constable, Conyers, Courtenay, Dacre, Dalton, Darcy, De la Pole, le Despencer, Elgin, Fitzhugh, Fitz Randolph, Fitzwalter, Francis, Fulthorpe, Glanville, Grey, Greystock, Harrison, Lascelles, Lowther, Lucy, Marmion, Montacute, Monthermer, Mortimer, Morvile, Mountford, Mowbray, Musters, Neville, Northumberland, Penton, Peverell, Pickering, Powlett, Roberts, Robinson, Ros, Scrope, St. Quintin, Stafford, Sutton, Tiptoft, Urswick, Vaux, Wandesford, Warren
Armyn, Wm., priest, 147
Arnald, Helyas son of, 118; Roger son of, 118
Arton, Thos., 201*n*
Arundel, Archdn. John, xxii, xxiv
Arundel, Thos., Archbp., 2, 118
Ascham, John, 72; Roger, 72
Asheton, Rev. Robt., 103
Aske, arms of, 23; Conan, 49; Elizab., 49; Kath., 23, 26; Roger, 23*n*, 26
Askham, 107
Askwith, Geo., clerk, 121
Asmunderby, 152
Assault, 17, 72, 102*n*, 119, 149, 150, 178, 180
Aston Flamvyll Church, 121
Atkinson, Richd., 59; Wm., 116
Auckland, 75, 204
Aumbreys or Almeries, 79, 84, 140, 143, 170
Auserre, Bishop of, xxiv
Avignon, 120
Avranche, Bishop of, xxiii
Awbrey, John, 127
Aykrig, Peter, 54
Aysgarth, vicar of, 13*n*

B

Bacon, Archdn. John, xxiv ; Francis, of York, 155
Baguley, Emma, 154 ; Rev. Geo., 154 ; Rev. Hugh, 154 ; Jane, 154
Baines, Rev. John, 122 ; Rev. Wm., 207
Bakewell Church, 51*n*
Balderby, Hugh son of Wigan of, 133
Bangor, Bishop of, 77
Banker marks, 44, 67, 163
Barbor, Rev. Chas., 207
Bardolf, Wm., Lord, 51*n*
Bardulf, 105
Barfreston, Kent, 45
Barholme, Lincs., 63
Barnard Castle, siege of, 92
Barningham, 181 ; church of St. Michael, 147 ; parson of, 13*n* ; Richard de, 147, 148 ; Kath. and Treophanie, wives of, 147
Barret, Richd. de Qwynton, 152, 202
Bartholmey, co. Chester, 15
Bartholomew the Archdeacon, xxiii
Basker, John, 134
Bateman, Walter, clerk, 11
Batie, David, 28 ; Eleanor, 28 ; Wm., 29
Beamsley, 14
Beane, Thos., clerk, 122
Beauchamp, John, 131
Becket, Rev. Thos., 76
Beckwith, Chris., 14, 55
Bedale, 19, 41, 57, 105, 123 ; church, 80, 106, 108, 187, 192 ; advowson of, 153 ; capital at, 108 ; plan of, 210 ; rector of, 13*n*, 15, 154, 180 ; tower of, 6, 22, 42*n*, 114
Bedale, Robert, 32
Bede, 30
Bedlington, 206
Bedwin, Great, 157, 207 ; Little, 156
Beeford, parish of, 75
Bek, Bishop, 162*n*
Bellerby, Henry de, 179 ; John, 202
Bellingham, Grace, 28
Bells, Church, 10, 11, 57, 69, 83, 114–116, 129, 142, 165, 185, 200 ; Pre-Reformation, 11, 57, 115, 165
Belnerge, John, 120
Bendlowes, Philip, 93
Benedictine monks, 30
Bennett, Rev. Wm., 183
Benson, Rev. Wm., 136
Best, Chris., 15, 143 ; Geo., 143
Bethell, Bishop Chris., 77 ; Rev. Richd., 77 ; of Rise, 77
Beverley Minster, 45
Bewick, Thos., 200
Billingham Church, 105, 183
Binsoe, 202
Blackwell, 181
Bland, of Stretford, arms of, 92 ; Alison, 92*n* ; Thos. le, 92*n*
Blindness, 72, 73
Blyth, Archdn. John, xxiv ; Priory Church, 127
Bodin, 105
Boeles, Nich., 209
Bolton Castle, 166, 177 ; chapel in, 177 ; impropriation of, xx ; -on-Swale, 176 ; chapel at, 30, 31 ; separation from Catterick, 33 ; Duke of, 176, 185 ; John, 13 ; Lord, 159*n*, 168, 172*n*, 175, 182*n*, 185, 186
Bond, Francis, xv, 4, 175
Booth, Archdn. John, xxii, xxiv ; Archdn. Lawrence, xxii, xxiv
Boroughbridge, deanery of, xxi
Boston, 14
Boteler of Wem, arms of, 170
Boultbee, Rev. Henry Travis, 61 ; Mrs., 44*n*, 58
Bowden, vicar of, 122
Bowes, 181 ; of Streatlam, arms of, 88 ; Elizab., 90 ; Sir Geo., 90, 92
Bowet, Archdn. Henry, xxii, xxiv, 152
Boynton, arms of, 5 ; family of, 5*n*
Braithwaite, Richd., 28, 31, 34*n*
Brancepeth, co. Durham, 143
Brand, Martha, 156 ; Canon Thos., 146, 156 ; Wm., 156
Brandisby, of Crayke, 75 ; John, D.D., 75 ; Richd., 75
Brandsburton Church, 197*n*
Brantingham, vicar of, 119, 120
Brasses, Monumental, 9, 10, 26–28, 53–55, 69, 87, 116, 145, 146, 154, 170–172, 198
Breckenborough, 12 ; chapel at, 70
Bredon, co. Worces., 101
Breton, John, 151
Brian, Alan son of, 13*n* ; Thos. son of, 13*n*
Briefs for collections, 29, 30
Brigenhall, parson of, 13*n*
Briggs, Rev. John, 136
Britford, near Salisbury, 138*n*
Brockhall, John, 60, 206 ; Susanna, 60, 206 ; Thos., 60, 206
Brompton-in-Pickering, 75
Brompton or Bryniston, Alex. de, 151
Brough, near Catterick, 22, 26, 28, 40
Brown, Prof. Baldwin, 42, 138*n* ; Wm., F.S.A., xviii

Browne, Dr., Bishop of Bristol, 18
Bruce, Chas., Lord, 155; Hon. and Rev. Geo., 155; Hon. Jas. and Robt., 155; Robt., of Broomhall, 155; Thos., Lord, 155
Brunolesheved, Roger de, 118
Brussels, 35
Bryniston, *see* Brompton and Burneston
Bubwith Church, 124; Nich., xxiv*n*
Buketorp, Wm. de, 97
Bulmer, near Malton, rector of, 15
Burbache Church, 121
Burgh, arms of, 23, 24; family, 23; of Hackforth, 48; Rev. Chris., 153; Elizab., 23, 32, 209; Helen, 23*n*, 27; Hugh, priest, 117, 118; John, 18, 22, 23*n*, 24, 26, 27, 37; Kath., 18, 22, 23, 24, 26, 27, 37, 39, 40, 46; Matilda, 23, 24, 27; Thos., 32, 49; Wm., 18, 22, 23, 24, 26, 27, 28, 32, 37, 39, 40
Burghley, Lord, 154, 206
Burneshead, co. Westmor., 28
Burneston, 123; almshouses at, 8; Church, 1–12, 55, 78, 89, 113, 114, 187; repairs to, 17; tower of, 4–6, 21, 22, 42*n*, 114; chancel screen, 125; vicars of, 8, 9, 11, 13*n*, 12–16, 32, 122, 151
Burnham, Essex, 36
Burton, John de, 96; Constable, 75
Busfield, Wm., 148
Bustian, meaning of, 56*n*
Butler, *see* Boteler
Byam, Rev. Sam., D.D., 35
Byland, Abbot of, 118
Bywell Castle, 190

C

Calcutta, Bishop of, 156
Caldewell, Robt. de, 99
Calvert, Mr. Secretary, 33
Calveton, John, 98; Peter, 98; Walter de, 98
Cambridge Antiquarian Museum, 18; Christ's Coll., motto of, 196; St. Mary the Great, 156; Trinity Coll., 15, 35, 36, 122, 134, 136, 137, 154, 157, 186, 207
Cammell, *see* Coppyng
Carlisle, Bishop of, xx, xxiii, 169, 182
Carr, Rev. Edgar, 77
Carter, Chris., 69; Dorothy, 155; Rev. John, 155; Isabel, 69
Carthorpe, 2, 201; John, 202
Casson, Sem, 134
Castlecomer, 91; Lord, 34, 88*n*, 90, 92, 94, 103
Catterick Church, xvii, 6, 7, 18–30, 42*n*, 60, 128, 195; advowson of, 31; contract for building, 37–40, 46; deanery of, xxi, 12, 16, 18, 208; vicar of, 13, 29, 30–36, 76, 102, 103
Cattle and Barber, 116
Cawdrey, Elizab., 15; Rev. Zachary, 15
Cawode, Wm., 203
Cecil, Sir Wm., 33
'Certain,' meaning of, 96
Cestria, Alice de, 202; John de, chaplain, 202
Chadwick, S. J., F.S.A., 32*n*, 95*n*, 100*n*
Chained book, 93
Chaitour, Chris., 205
Chailié, Rev. Peter, 185
Chamberlaine, Rev. Geo., 35
Chancels of uniform type, 3, 4, 64, 113, 114
'Chantry,' meaning of, 188; chapels, 11, 22, 23, 28, 47, 48, 55, 56, 58, 67, 68, 80, 84, 111, 117, 119, 126, 127, 140, 143, 147, 166, 176, 184, 188, 189, 201, 203; priests, 14, 55, 56, 70, 95, 117, 201, 202, 203
Chapman, Rev. John, B.D., 154; Rev. Rich. Henry, 77; Wm., 14
Chaworth, Berks., 60
Chaytor, Rev. Henry, 35; Henry of Croft, 35; Rev. Ralph, 184
Chellaston Quarries, 194
Chelsea, rector of, 156
Chemilleio, Archdn. Wm., xxiii, 149
Cherleton, Archdn. Humphrey, xxii, xxiv
Chester, Bishop of, xx, xxi, xxiv, 76, 118, 134, 136; Archdn. of, xxiv; Coll. Church of, 199, 204; Dioc. Registry, xxii; West, 198
Chichester, Bishop of, xxiv
Chisledon, vicar of, 76
Christian, John, 33
Churchwardens' accounts, 58; Obligations of, 17
Cistercian Order, the, 44
Civil War, the, 28, 134
Clapham, impropriation of, xx; Robt., 8
Clare, Bogo de, 135
Clark, E. T., F.S.A., xv
Clarkson, Mr., minr., 102*n*
Clayton, Rev. Jas., 184, 185; Rev. John, 165, 185

Clederow, John, clerk, 182 ; Richd., clerk, 182
Clervaux, arms of, 24, 26 ; John de, 26
Cleveland, Archdn. of, 33 ; Duchess of, 16
Cliburn, Edm., 28
Clifford, arms of, 193
Clynt, Wm., 121
Cockon, Wm., 74
Coke, John, 135
Colburn, 22
Cold Coniston, 202
Coldon, John, 74
Collegiate Church, 177
Colleigan, Robt., 75
Collingwood, Rev. Robt., 34 ; Prof. W. G., 158
Colman, Rev. John, 137, 155
Colville, arms of, 92 ; Isabell, 90, 92*n* ; Sir John, 90, 92*n*
Comber, Rev. Thos., 76, 93
Communion plate, *see* Vessels
Compurgation, trial by, 117
Comyn, Richd., 15
Conan the Archdeacon, xxiii
Constable, arms of, 73*n* ; of Halsham, 72 ; John le, 74, 75 ; Sir Roger, 73*n*
Constance, Council of, 121
Contract for building Catterick Church, 37–40 ; for south aisle of Hornby, 62
Conyers, arms of, 5, 57, 92, 144 ; of Cowton, Eleanor, 71 ; Richard, 71 ; of Hornby, Chris., 23, 27, 47, 52, 53, 54, 55, 70, 172 ; Ellen, 53 ; Henry, 59 ; Sir John, 19, 46, 47, 48, 52, 56, 62, 195 ; Margt., 52 ; Margery, 48 ; Wm., 47 ; D'arcy, 9, 55 ; Elizab., 9, 23, 27, 52, 55, 92*n* ; John, Lord, 52 ; Wm., Lord, 57 ; of Sockburn, 92*n*
Cooke, Richd., 116 ; Rev. Shadrack, 206
Cooper, Rev. Wm., 77
Cootes, Jas., 136 ; John, 136 ; Richd., 136
Copendale, Adam, 100
Coppyng or Cammell, Robt., 121
Cornubia, John de, 31
'Corporax,' meaning of, 56*n*
Corpus Christi, *see* Guild
Costabadie, Rev. Hy. Palliser, 185 ; Rev. Hugh Palliser, 185 ; Rev. Jacob, 185 ; Jean Jacques, 185
Cou, Peter, 59
Courtenay, arms of, 193
Couton, parson of, 13*n*
Coverham, 31, 133
Coventry and Lichfield, xxiii, xxiv, 73, 133
Crakehall, 6, 19, 46 ; John de, 150
Cranmer, Archbp., 205
Crayke, 75 ; Wm., clerk, 204
Crekeshaw, Nich. de, 179
Croft-on-Tees, rector of, 35 ; chancel, 113 ; Geo. of Richmond, 36 ; Rev. John, 36 ; Roger, 95
Crome, Roger, 203
Cromwell, Sir Oliver, 29 ; Richd., 31 ; Thos., 153, 204, 205
Cumberland, Henry, Earl of, 169
Cundall, 122

D

Dacre, arms of, 166, 170, 174 ; badge of, 24*n* ; Lord, 167, 169 ; Mabel, 167, 169, 170
Daggett, of Howe, 101 ; Rev. Robt., 101
Dalby, Archdn. Thos., xxii, xxiv, 14, 120, 153, 182, 204
Dale, Colville of, 90
Dalton, arms of, 116 ; bellfounder, York, 69 ; Rev. Jas., 29, 35 ; John, H.E.I.C.S., 35 ; Laurence, 116 ; Robt. de, 151
Danby, Jas., 71 ; John de, 13, 32 ; Margt., 71 ; Wiske, parson of, 13*n*, 119 ; woodwork at, 8
Danish, Anglo-, *see* Pre-Norman
Darcy, arms of, 22, 24, 58 ; of Colburn, 22 ; John, M.P., 58 ; Margt., 9, 55 ; Thos., 52, 203 ; and Conyers, Lord, 9, 31, 48, 55 ; and Menell Philip, Lord, 48
Darling, Rev. Andrew, 136
Darnton, Rev. Henry, 206 ; John, minr., 206 ; Rev. Richd., 206
De la Pole, arms of, 164, 168 ; Blanche, 164, 168, 169 ; Sir Michael, 96 ; Sir Wm., 164, 168, 169
Dennington Church, 51*n*
Dering, Rev. Heneage, 16
Derry, Dean of, 101
Despencer le, arms of, 193
Dialect, *see* English
Dispensations, Papal, *see* Indults
Distances, inaccurate conception of 12
Dodgson, Rev. Chas., 77
Dodsworth, John, 54 ; Roger, 28, 48, 49, 60, 166*n*, 167
Domesday, not a survey of churches, 78
Donyngton, Thos., 153

Dovor, Loretta de, 209 ; Roesia de, 209
Downham, vicar of, 135
Drax, Richd., 13
Dress, mediæval, of ladies, 27, 50, 51, 52, 54, 85, 145, 192, 193, 196–197 ; of men, 54, 91, 145 ; *see* Armour and Vestments
Driffield, prebend of, xxiv*n*
Drury, Rev. Wm. F., 61
Dugdale's Visitation, 8*n*, 9, 191
Dunham, prebend of, 75
Dunn, Rev. John, 136
Dunstanburgh Castle, 190
Dunwell, John, 16, 122 ; Mary, 16, 122
Durham, Bishop of, xxiii, xxiv, 30, 31, 57, 109, 180, 205 ; Castle, 109 ; Cath., 124, 161 ; Dean of, 92, 93 ; Galilee Chapel, 43, 109 ; St. Margt., 125
Dykes, Rev. Oswald, 171, 172, 183, 184

E

Eadberctus, 158
Eaden, Mrs. Sarah, 135
Earle, Rev. Francis, 200, 208
Earthworks, 187
Easby Abbey, 166, 170, 173, 176, 177
Easington, rector of, 102
Easingwold, xx ; parson of, 152
Easter sepulchres, 66, 67, 113*n*
East Witton, *see* Witton
Ecclesfield, 36
Effigies in stone, 25, 49–52, 67, 84, 85, 88, 90, 129–131, 132, 146, 192–198 ; mottoes on, 51*n* ; not portraits, 197, 198 ; in glass, 24, 30, 56, 73, 199 ; in brass, *see* Brasses
Eggleston Abbey, 135
Elias, parson of Pickhill, 133, 135
Elcock, Seth, M.A., 76
Elford, Staffs., 51*n*
Elgin, Earl of, 148, 154 ; arms of, 148
Ella, Rev. Richd., 92, 103
Elleston, Thos., 32
Ellyngton, John, 74
Elphin, Bishop of, 77
Elsley family, 118 ; Rev. Gregory, 16, 122 ; Rev. Heneage, 16 ; Mary, 122 ; of Pat. Brompton, Chas., 16 ; Gregory, 16, 116 ; of Mt. St. John, Gregory, 16
Ely, Archdn. of, xxiv ; Bishop of, xxiii, xxiv
English, Middle, 37-40, 62
Escombe, 159
Esyngwald, Roger, 13
Eudo son of William, 71
Eure, Henry, 71
Eustace, Archdn., xxiii
Evans, Rev. John H., 36
Evesham, Archdn. Simon de, xxiii
Ewart, Rev. Peter, 103 ; Wm., of Liverpool, 103
Exilby, Eskelby, 134 ; Bartholomew of, 133
Eyre, Rev. John, 60

F

Fairfax, Gen., 102*n*
Fallow, T. M., F.S.A., xviii
Fangefosse, 59
Farrer, Wm., clerk, 121
Faucett, Richd., 33
Fauconberg, Eustace de, 30, 31
Faudon, Wm. de, 96, 99
Fencotes, Thos. de, kt., 119
Fen Ditton, co. Cambs., 182
Fildeshende, Wm., 59
Finghall, parson of, 13*n*
Fisher, Mary, 16 ; Richd., 59
Fitzalan, Brian, 57, 192 ; Kath., 57, 209
Fitzhugh, arms of, 5, 24, 144, 145, 164, 168, 174 ; of Ravenswath, 197*n*, 203 ; Elizab., 190*n*, 209 ; Sir Henry, 5*n*, 144, 145, 190, 201, 203, 204, 209 ; Joan, 164, 168, 169 ; Richd., 209 ; Bishop Robt., 190*n* ; Sir Wm., 144, 152, 169, 189, 209
Fitz Landric, Wigan, 58
Fitz Randolph, arms of, 130
Fitzwalter, arms of, 168 ; Lord, 169 ; Margt., 169
Flaxman, 146
Flemish art, 143, 170, 172
Fonts, 10, 22, 24, 57, 69, 83, 84, 129, 175 ; dated 1662, 10, 175
Forcet, 24 ; parson of, 13*n*
Forrester, Hugh le, 17
Fountains Abbey, 32, 44, 70, 97. 99, 133, 150, 153
Francis, co. Derby, arms of, 200 ; Rev. Chas., 156, 200, 207
French influence in art, 108
Friars, Orders of, 56, 87, 181
Frome St. Quintin, 197
Frost, Rev. G. P. H., 208
Fryston Peter, clerk, 181

Fulthorpe, arms of, 88, 92; of Hipswell, 22; Alan de, 22, 92*n*; Alice, 22; Anne, 90; Thos., 22
Furnival, John, Lord, 201, 209

G

Gainford, vicar of, 35
Galmeton, Wm. de, 151
Garde, Rev. Richd., 36
Gargrave, 202
Garsyngton, Wm., priest, 152
Garter, Knights of, 168, 169
Gascoigne, Chief Justice, 88*n*
Gatty, Rev. Alf., D.D., 36
Gaunt, John of, 24, 197, 199
Gaytani, Archdn. Francis, xxiii
Gernegan of Tanfield, 2, 209; Hugh son of, 209; Ralph son of, 201
Geste or Gheaste, Edmund, 75; Robt., 75
Giffard, Archbp., 59
Gill, Wm., priest, 201
Gilling, vicar of, 13*n*, 60
Gillyng, Roger de, 13
Gilpin, Bernard, tomb of, 8
Gineswell, Archdn. John de, xxiv
Glanville of Cornwall, arms of, 200; John, 200; Helewisa, 132, 133; Ralph de, 130, 132
Glass, painted, 24, 30, 56, 57, 93, 116, 137, 143–145, 173, 174, 199
Glenton, Peter, 59
Glimpton, co. Oxon., 154
Gloucester, Bishop Bethell of, 77; Earl of, 135
Glover, John, 32
Glynne, Sir Stephen, 44, 85, 139
Gold, Wm., 32
Goldbeter, Henry, 196
Goldsborough, parson of, 206
Goldsmith, Herman, 196; Peter, M.D., 174
Gosfrid, Abbot of St. Mary's
Goushanks, Wm., 59
Graham, of Norton Conyers, 146, 148; Cath., Lady, 146; Jacoba Catharina, 146; Metcalfe, 136; Sir Reginald, 146, 148; Sir Richd., 146
Grandison, Odo de, 135
Grave-covers, mediæval, 57, 92, 116, 129, 141, 174, 182
Graveley, rector of, 185
Gray, Rev. Geo., 9, 15
Greatham Hospital, 180
Green, Greene, Maud, 209; Ralph, 51*n*; Richd., 94; Sir Thos., 209
Grey, of Rotherfield, arms of, 57, 193; John, 57, 98, 193*n*, 197, 201, 209; Avice, Lady, 98, 151, 201; Elizab., 197; Eva de, 131; Rev. John, 207; Robt., 197; Walter, Archbp., 30, 58, 96, 150*n*; Wm., Archdn., xxii, xxiv
Greystock, arms of, 170
Grindall, Bishop, 33
Grinton, 93; parson of, 13*n*
Grosvenor, Sir Richd., 173, 174
Grusay, Richd., 132
Guild of Corpus Christi, 32, 74; of Our Lady, 12
Guisborough Prior, 63, 72; Prior Laurence of, 74
Gyllyng, Robt., 74

H

Hackforth, 47, 48, 49, 57, 58, 87
Haget, Archdn. Robt., xxiii
Haigh, Father, 158
'Halikeld,' origin of, 2*n*
Hall, Rev. Jas., 207
Halsall, near Southport, 114
Hambald, Wm., 121
Hameldon, parson of, 183
Hamerton, Robt. de, 59
Hamilton, Rev. Henry Parr, 156
Hansby, Cath., 90, 101; Ralph, 90
Hardcastle, Rev. Wm., 136
Hardy, Rev. Edw., 122
Harlesey, 14
Harper, Harpur, Robt., 12; Ralph, 59
Harrison, of Allerthorpe, arms of, 11; family of, 8; pedigree of, 9; of Acaster, 9; of Cayton, 9; of Copgrove, Thos., 9; of Holtby, Henry, 9; of Wyke, 9; Chris., 34; Edw., 9; Eleanor, 9, 10, 55; Frances, 9; Henry, 48, 54, 142; Joan, 9; John, 9; Rev. Jeremiah, 34; Lawrence, 147; Margt., 9; Mary, 9, 10; Robt., 9; Sarah, 9, 15; Thos., 9, 10, 15; Sir Thos., 9, 54, 55; Rev. Thos., 122; Wm., 9
Harthill, rector of, 61
Hartley, Canon, J. T., 16
Hastings, Dean of, 182; Elena de, 135; John de, Earl of Pembroke, 121
Haughton le Skerne, 204, 205
Haulay, Wm. de, 98
Hawkeswell, parson of, 13*n*, 153
Hayton, Rev. Jas., 60
'Hearse' covering tomb, 194

Heber, Bishop, 156 ; Rev. Reginald, 156
Hedlam, Bridget, 155 ; Chas., 155
Hedon, Richd., 14
Hekyngton, John, 135
Helam beck, 2
Helmsley Church, 106
Helperby, Thos. son of Alex. of, 97
Hemingway, Abraham, 102 ; Susan, 102
Henry, Ralph son of, 13*n*
Heraldry, *see* Arms
Hereford, Bishop of, 30
Hermesthorpe, John de, 180
Hermitage in Tanfield Wood, 187
Herteburn, Robt. de, 12
Hesinton, Suff., 131
Heslerton, John de, clerk, 11, 119
Heslington, co. Westmor., 28
Hessleton, 117
Highmoor, Thos., 142
Hildrop, Cath., 155 ; Rev. John, D.D., 155 ; Wm., of Petersfield, 155
Hilton, Sir Robt., 51*n*
Hindmers, *see* Hyndmers
Hipswell, 12*n*, 22, 23, 88 ; chapel at, 30
Hobson, John, 75
Hode, Thos., priest, 152
Hodges, C. C., xviii, 161*n*
Holaday, Edw., 93
Holdernesse, Mary, Countess of, 57
Holm, 147, 151
Holtby, 9, 55 ; Wm. de, 13*n*
'Holy Club,' The, 185
Holy water, receptacle for, 23
Holy wells, *see* Wells
Honorius, Archdn., xxiii, 135
Hornby, 9, 23 ; Church, xxi, 41–58, 106, 107, 159, 162, 172, 195 ; repairs necessary to, 58 ; south aisle, xvii, 6, 19, 21 ; contract for building, 62 ; tower (eleventh century), 41 ; chantry priest at, 14 ; vicars of, 59–61, 122, 206 ; Christina, widow of Robt. of, 55 ; Wm. of, 13 ; juxta Smithton, 13
Hothwayt, John de, 119
Houghton-le-Spring, 8, 44, 185
House of Commons, chaplain to, 155
Howard, Rev. A. W., 137
Howe, 134
Howgrave, 93, 97
Huby, Abbot Marmaduke, 153
Huddart, Rev. G. A. W., 104
Hudswell, 60 ; chapel at, 30
Hugh of Tanfield, 2 ; Gernegan son of, 2, 149, 201, 209
Hull, Holy Trinity, 184
Hulveshaw, Nich. son of Thos de, 178
Humberston, Alan, priest, 121 ; Wm., 101
Hunsdon, Henry, Lord, 169 ; Philadelphia, 169
Hunt, Ninian, 59
Hunter, Rev. H. R., 157
Huntingdon, Archdn. of, 180
Hunton, 134 ; chapel at, 117 ; John of, 118 ; Rev. John Raper, 137
Hutchinson, Jas., 207 ; Rev. Simon, 207
Hutton, Mr., vicar of Catterick, 33 ; Thos., clerk, 76
Hymnology, 137, 156
Hyndmers, John, 183 ; Rev. Reginald, 183 ; Robt., 183

I

Indults, licenses, etc., Papal, 13, 31, 98, 99, 100, 101, 119, 120, 152, 179, 180, 202
Ingleby, Sir Wm., 88 ; Greenhow, 124
Ingoldeby, Roger de, 178
Irthlingborough, 162*n*
Isleworth, 77
Iveson, Rev. Wm., 34

J

Jackson, Rauf, 136
James the deacon, 30
Jarrow-on-Tyne, church tower, 42
Jaumard, Rev. Thos. Jas., 137
Jeffrayson, Chris., 33
Jeremiah the Archdeacon, xxiii
Jervaulx Abbey, 11, 74, 75, 147, 190*n*
Jobling, Robt., 83
John, vicar of Catterick, 31
Johnson, John, 59

K

Kaye, John, clerk, 12
Kelso Abbey, 109
Kempe, Archdn. Thos., xxii, xxiv
Kendal, xxi, 35 ; John, 17
Kexby, Yorks., 155
Kilburn, Low, 106
Killerby, 28
Killum, Robt. de, 59
Kincardine, Alex., Earl of, 155
Kingsclere, 73 ; vicar of, 186

Kirkby, Rev. Thos., 57, 60; Wm. of, 63, 71, 72; Fleetham, 13*n*, 56, 184; Malzeard, 106, 142; Misperton, 78*n*; Moorside, 33, 78*n*; Ravensworth, 13*n*
Kirkby Wiske, church of, xxi, 63 72; advowson of, 72; chancel of, 4, 64–66, 113, 114; curate of, 136; rectors of, 34, 73–77; recluse at, 72; tithes of, dispute concerning, 72; tower, 42*n*
Kirkdale, 78*n*
Kirk Hammerton, 78*n*, 159
Kirklington Church, 7, 21, 26, 34, 78–96, 123, 128, 137, 154, 155, 187, 195; advowson of, 96; chancel of, 6, 110, 159; chancel screen, 125; Hall, 92, 95; rectors of, 13*n*, 34, 71, 96–104, 201; tower, 42*n*, 82
Kirkstall Abbey, 43, 63
Kitching, Rev. John, 137
Knight, Archdn. Wm., xxiv
Knights of the Garter, *see* Garter
Knyght, Hugh, priest, 150
Kyllom, Agnes, 49, 53; John, 49, 53

L

Laciter, Henry, 32
Laibrun (Leyburn), Michael of, 31, 133, 135
Lambeth Palace, 57
Lancaster, xxi; Aveline, Countess of, 50
Landbeach, co. Cambs., 196
Lane, Wm., 120
Langhorne, J. Bailey, xxii
Langlands, John, 200
Langley, Dean Thos., 203
Langton, Langeton, Little, chantry at, 201; -on-Swale, rector of, 13*n*, 33, 61, 76; Walter de, Bishop, 133; Wm., clerk, 13
Langwith, John, 116
Lartington, 181
Lascelles, arms of, 23, 73*n*; of Allerthorpe, Francis, 71, 91, 101; pedigree of, 70, 71; Sir Thos., 9, 71, 72; of Breckenborough, Chris., 71; Eleanor, 70, 71; Francis, 68, 71; Dame Margt., 68, 70, 71; Richd., 70, 74; Robt., 12, 68, 70, 71, 72, 74; of Sowerby, 8, 23, 27; Kath., 71; John de, 8, 71; Matilda, 23*n*, 27; Robt., 71; Rev. Roger, 71, 90, 101; Sir Roger, 15, 68, 71, 72, 73*n*, 130; Wm., 71, 72
Latimer, John, Lord, 17
Laudian Divines, 207*n*
Laurence, Prior of Guisboro', 72
Law, Bishop of Chester, 118
Lawrance, Rev. H., xviii, xxi*n*
Lawson, of Brough, family of, 28; Sir John, 37*n*, 74; Sir Wm., 22
Layer Marney, 51*n*
Laysyngby, John de, 59
Laythsett, John, curate, 153
Layton, Thos., 54; Wm., 72
Leedes, Millicent, 75; Thos., of Milford, 75
Leeds, Duke of, 23, 61, 62
Leeming, chapel at, 11, 12*n*, 119; Lane, 123
Leland, John, xx, 181, 191, 192
Lemyng, Stephen de, 17
Lestropp, 76
Lexington, Lord, 58*n*
Leyburn, *see* Laibrun
Licences, Papal, *see* Indults
Lichfield, dio., 114, 133; *see* Coventry
Liebenrood, Rev. M. L., 104
Lightfoot, Henry, 60
Lights in churches, 56, 68, 87*n*
Limerick, Dean of, 101
Lincoln Cathedral, 125; Canon of, 151, 180; Chancellor of, 156; dio., 114; Hugh de, 203; St. Mary-le-Wigford, 128
Lindisfarne Gospels, The, 158; Priory, 109
Lindsey, Rev. Theophilus, 34, 35, 76
Lipyeatt, Rev. Jonathan, B.D., 156, 207
Lister, Rev. Thos., 206
Litilgarne, John de, 32
Littleton, Edw., 206; Frances, 206; Rev. John, 206
Llandaff, Bishop Holgate of, 205
Lockey, Miriam, 16; Rev. Wm., 16
Loftus, Rev. Wm., 136
Lokesburgh, Henry, 151
London, Bishop of, xxiv, 31, 57, 190*n*; Dean of, xxiv; rebuilding of St. Paul's, 30; Tower of, 17, 29
Longchamps, Abbot of St. Mary's, 30
Longstaffe, W. H. D., 25, 146
Louvain, 99*n*
Lowden, Thos., 116
Lowell, Thos., 14
Lowick, 51*n*
Low Kilburn, *see* Kilburn
Low-side windows, 112, 128, 160, 188; objects of, 139, 140, 189
Lowther, arms of, 93; Gerard, 28; Sir John, 92

Lucy, arms of, 169, 170; Archdn. Godfrey de, xxiii
Lukis, Rev. W. C., 125, 126, 138, 139, 142, 153, 157
Lumley Castle, 8; Geo., 59
Luterel, Robt., 179
Lyons, Council of, 73
Lythegrenis, John de, 179

M

Macclesfield, Archdn. of, 77
Mallom, Nich., 121
Mallory, Joan, 71; Sir Wm., 71
Malton Abbey, 71; Old, 107
Manfield, 13*n*, 136; Maud de, 209
Mangey, Thos., 29
Manningham, Kath., 145
March, Earl of, *see* Mortimer
Mare de la, Abbot, 172
Marisco, Archdn. Richd. de, xxiii
Marmion, arms of, 73*n*, 144, 168, 174, 196, 197, 199; of Tamworth, 201; of Tanfield, 5*n*, 57, 149; Avice, 149, 193*n*, 197, 200, 209; Elizab., 152, 168, 197, 203, 209; Sir John, 13, 52, 150, 151, 187, 191, 194, 197, 201, 209; Maud, 190, 192, 201, 209; Robert, 149, 193, 201, 209; Roger, priest, 73; Wm., 209; tombs at Tanfield, 191–197
Marney family, 51*n*
Marrick, 115; parson of, 13*n*
Marske, parson of, 13*n*
Marton-on-the-Moor, 136
Masham, 186; Church, 64; tower of 1, 42; plan of, 210; peculiar jurisdiction of, 58; vicar of, 121
Mason, Rev. Jackson, 137; Rev. Wm., 184; Wm., poet, 184
Matthew, Archbp. Toby, 15, 92
Maud, Thos., 175
Mauds, Mr., priest, 136
Maulden, Beds., rector of, 156
Maunby, Adam de, 13*n*; chapel at, 70; Hugh de, 70; Nigel de, 70
Maunsell, Thos., 14
Mears, Thos., bellfounder, 69
Melmerby, 147, 148
Melsonby, parson of, 13*n*
Melton, Mr., clerk, 204
Meridyth, Rev. John, 104
Metcalfe, Rev. Oswald, 32, 33, 183
Meynill, Menyll, Nich. de, 132; Stephen, 132
Micklethwaite, J. T., F.S.A., 42*n*, 45*n*
Midleton, Wm., 76
Middleham, 75, 133; peculiar jurisdiction of, 58; Adam of, 17; Beatrice of, 1; Mary of, 2; Lord of, 5*n*, 130, 133; Ribald of, 1; Robert of, 133, 151
Middleton, parson of, 13*n*; Quernhow, 143, 147, 148; Tyas, 36
Mileford, Richd. de, 59
Milford Haven, 35
Milner, Gregory, 154
Milnes, Ann, 185; Rev. Thos., 185
Mirflet, Robt. de, 100
Monketon, Wm. de, 96, 99
Montacute, arms of, 144, 164; Alice, 144
Montfort, Simon de, 24
Monthermer, arms of, 144
Mont St. Michel, Abbey of, 148, 149
Monyngthorp, Thos., 135
Moore, Rev. Hy. Dawson, 61
Moor Monkton, 181
More, Rev. John, 207
Morland, John de, 32
Morris, Jos. E., 93
Mortham, parson of, 13*n*
Mortimer, crest of, 195; Edmund, 197
Mortuaries, 12, 13*n*, 31
Morvile, arms of, 170
Mount Dillon, co. Dublin, 103
Mountford, arms of, 57; of Hackforth, 47, 48, 49; Agnes, 49, 53, 54; Alex., 49; Anne, 49, 54; Cecily, nun, 54; Chris., 54, 100; Edmond, 54; Elenor, 49, 54, 87, 90; Elizab., 49, 54; Geo., 54; Henry, 54; Isabel, 49; Jane, 54; John, 54; Laurence, 49; Margt., 49, 54; Thos., 48, 49, 53, 54, 55, 87, 90
Mountgrace Priory, 56
Mount Talbot, co. Roscommon, 103
Mowbray, arms of, 88*n*; Sir Alex., 86, 88*n*, 89, 90, 98; Elizab., 88*n*, 89; John son of Wm., 86, 98; Sir John, 86, 90; Robt., 87*n*; Wm., of Colton, 86*n*
Murton, par. of, 12
Musard, Ralph, 131
Musters, arms of, 88, 92; of Kirklington, 84, 85, 87*n*; pedigree of, 89; Alice, 89, 98; Blanche, 89; Elizab., 86, 88*n*, 89, 90; Geoffrey, 1, 89; Henry, 86, 89, 97; John de, 89, 96, 98; Sir John, 86; John de, priest, 89, 97; Lisois, 89; Richd. de, priest, 89, 96; Robt. de, 1, 2, 78, 89, 96; Robt., priest, 98, 201; Wm., priest, 89, 97, 98

N

Naburn, 179
Nareford, Adam de, 13*n*
Navarre, battle of, 24
Nelson, Adm. Lord, 36, 174
Neubo, Abbot of, 98
Neusham, church of, 74; Prioress of, 74
Neville, arms of, 5, 24, 130, 144, 145, 164, 173; Alex., Archbishop, 96, 99, 119; Alice, 131, 132, 144, 145; Amfelisa, 130, 131; Andrew, 131, 132, 192; Chris., 17; Geoff. de, 130; Hugh de, 130; John de, 127, 131, 132, 133; Jollan de, 127, 130, 131, 132, 133; Margt., 168, 169; Mary de, 2, 17; Ralph, E. of Westmorland, 5*n*, 168, 169; Richd., E. of Salisbury, 144, 181, 209; Thos., priest, 119–120; Sir Thos., 132
Newark, 185; church of, 98, 113*n*; Archdn. Henry de, xxiii
Newbald, N., 126, 141
Newby Wiske, chapel at, 70
Newcastle, 15
Newsum, 12
Newton, Rev. Benj., 156; Laurence, 60, 122; Ursula, 122; -le-Willows, 46, 118
Nicandser, John, 169, 180
Nicholson, Rev. John, 76, 153; Richd., 56
Nisbet, Sir Alex., 102; Rev. Philip, 102
Norfolk, Dukes of, 87*n*, 169
Normanton, vicar of, 137
Normanville, Brian, 202; Joan, 202
Norris, Rev. Jas., 60
Northampton, Archdn. of, xxiv; Marquess of, 153, 209
Northburg, Archdn. Roger de, xxiii
Northleigh, Oxon., 51*n*
North Newbald, *see* Newbald, N.
Northumberland, arms of, 173; Earl of, 77, 164, 169, 170; Duke of, 72, 77; Eleanor, Duchess of, 77
Norton, of Norton Conyers, arms of, 5, 145; manor of, 147, 152; chapel at, 147, 203; Anne, 90; Isabel, 49; John, 49, 71, 90, 145, 152, 153, 203; Kath., 145; Margt., 71, 153; Sir Richd., 5*n*, 145, 147, 152, 203; Wm., priest, 147, 203
Nosterfield, 200
Nottingham, Archdeaconry of, 114; St. Peter's, 15
Norwich, dio., 73
Nowell, Dorothy, 155; Roger, 155
Nun Monkton, 107, 179
Nunnington, 175

O

'Obiit,' meaning of, 95
'Oblations,' meaning of, 95*n*
Ogilby, Rev. Wm., LL.D., 92, 103
Oglethorpe, Matth., 14
Old Malton, *see* Malton
Orde, Rev. John, 186; Thos., Lord Bolton, 175
Orde-Powlett, Rev. Ernest, 186; Hon. and Rev. Thos., 186
Ormond, Anne, Countess of, 103; John, Earl of, 88*n*
Orre, John, 59
Osbert son of Nigel son of Alex., 178
Osborne, family, 48; Alice, 90; Sir Hewit, 90
Ossory, Bishop of, 77
Oswaldkirk, 60
Over, co. Cambs., 114
Owston, near Doncaster, chancel, 4
Oxford, St. Mary Magdalen, 111

P

Paicok, Geo., 75
Palliser, Archbp. John, 72
Palmer, Robt., 120
Parish registers, 11, 29, 58, 70, 94, 95, 117, 134, 148, 176, 200
Parker, Bridget, 101; Giles, 101; J. H., 162*n*; John, 86*n*
Parkes, Chris., 31
Parkinson, John, 182
Parnther, Rev. John, 137, 155
Parr, Catherine, 209; Sir Thos., 209; Wm., 153, 209
Passelew, Archdn. Thos., xxiii
Patrick Brompton, church of, 7, 43, 59, 105–118, 159; chancel of, 3, 64, 66, 67; parish, 46, 62; parson of, 13*n*, 16, 60, 118–122, 207
Patrickson, Rev. John, 122
Patteson, Bishop, 137
Paulinus, 18, 30
Pearson, Mr., architect, 44; Rev. John, 206; Robt., 142
Peculiar jurisdiction, xx–xxii, 58
Pembrigge, Sir Fulk, 51*n*
Pembroke, Earl of, 121
Penrith, Bishop of, 77

Penton, arms of, 146; Rev. Stephen, 146, 154
Percy, arms of, 168, 173; Elizab., 164, 169, 170; Henry de, 98, 169, 170; Margt., 90
Peverell, arms of, 116
Pews, ancient, 8, 48
Pewter vessels, 12, 70, 135
Phellip, Wm., Lord Bardolf, 51*n*
Pickering, Pykeryng, of Acworth, arms of, 10; Dean, Robt., 58; Helen, 23*n*, 27; Jane, 15; John, 23*n*, 27; Mark, 15; Richd., clerk, 119
Pickhill Church, 106, 123–134, 159, 192; vicars of, 13*n*, 135–137, 155; tower of, 42*n*, 128
Picot, 70; John, 89
Piggott, Rev. John, 60
Pinder, Nich., 60
Piperno, Duraguerra de, 31
Piscinas, 79*n*
Place, Elizab., 136; John, 136; Rev. John, 122, 207; Mary, 136; Rev. Thos., LL.B., 103; Rev. Timothy, 136
Plate, Church, *see* Vessels
Plate tracery, 161
Ploughlight, the, 87*n*
Plummer, Jas., goldsmith, 148; Thos., 152
Plungar, Wm., 100
Pointed arch, the, 43, 44
Pole, Archdn. Edw., xxiv; de la, *see* De la Pole
Pontalis, M. Lefèvre, 143
Popilton, John de, 121
'Portys,' meaning of, 143*n*
Powers, Thos., 100
Powlett, arms of, 175; Chas., 175; Hon. Henry Orde, xviii; Jean Mary, 175, 185; *see* Orde-Powlett
Pownall, Rev. Reg. Edw., 122
Pre-Conquest, *see* Pre-Norman
Premonstratensian Abbey, 132, 133
Pre-Norman sculptured stones, 18, 64, 123, 138, 142, 143, 158, 159, 187; tradition in building, 42, 105, 106, 138, 159
Preston, Geo., 122
Prideaux, Bishop John, 101
Priests' chambers, 141, 142, 163
Prior, Rev. John, 94, 103
'Procurations,' meaning of, 32*n*; excessive charges for, 32*n*
Prudhoe, Lord, 77
Pudsey, Henry, 90; Bishop Hugh, 109; Margt., 90
Pulleine, Henry Percy, 77; Bishop John Jas., 65*n*, 77; Rev. Robt. 77
Purbeck, Countess of, 207
Purchase, Alice, 76; Benj., 76; John, 76; Kath., 76; Rev. Thos., 76; Wm., 76
Pynder, Rev. Wm., 153
Pynkney, Robt., 55, 56

Q

Qwenton, Richd. de, 200; *see* Barret

R

Raikes, Robt., of Gloucester, 35
Raine, Canon, xxi, xxii, 72, 180, 181, 182*n*; Rev. Jas., 20, 26, 28, 37*n*, 46*n*, 87*n*, 172; Rev. Matthew, D.D., 77
Ralph the Archdeacon, xxiii; son of Ralph, 13*n*
Ramsey, co. Hunt., 29
Raper, John, 136; *see* Hunton
Ratcliffe, John, 127
Ravenswath, 105
Rawcliffe, 13
Rayndulfo, John, 74
Read, Lancs., 155
Reading, The Friary, 111
Recluse, *see* Kirkby Wiske
Recusants, 71, 72
Redmersell, Robt., 117
Redmire, chapel at, 176, 184
Relics, 170, 190*n*
Remigius, Bishop, 125
Reynard, Thos., 13, 151
Ribald, 105
Richard, mason, of Crakehall, 6, 19, 37–40 *passim*, 46, 47, 62; appreciation of his work, 21; parson of Catterick, 31
Richardson, Rev. Henry, 165, 166, 182
Riche, John, 135
Richmond, Yorks., 2, 12*n*, 17, 41, 60; Archdn. of, xxiii, xxiv, 13*n*, 14, 30, 72, 74, 87, 96, 119, 120, 135, 149, 151, 152, 153, 182, 204; extravagance of, 32*n*; Archdeaconry of, xix–xxiv, 12*n*, 14, 74, 202; Bishop of, 65*n*, 77; Castle, 25, 130, 166; Consistory Court at, xx, xxi, xxii, xxiii; Corporation of, xxi; Deanery of, xxi; Earl of, Alan, 30, 79, 130; Conan, 130, 148; John, 147, 201;

Peter, 13*n*; Stephen, 1, 30, 58, 185; Grey Friars' Priory, 33; Holy Trinity, xxi, 185; St. Martin's Priory, 30, 33, 105, 182; School, 60, 206, 207; town clerk of, 207; Rev. John, 205; Margt., Countess of, 196; Richd de, 26, 32
Rigg, Rev. Hugh, 122
Riggesby, co. Linc., 132
Ripley, 15, 99; Church, 88
Ripon, 34, 191; Minster, 148, 156; Canon of, 77, 101, 120, 150, 152, 154, 155, 156, 203, 206; Chapter of, 147; Dean of, 15, 16; dio. of, 202; Diocesan Registry, xxii, xxiii; M.P. for, 92
Roald, constable of Richmond Castle, 166
Roberts, arms of, 11; of Willesden, Mary, 9, 11; Sir Wm., 9, 11
Robertson, John, 200
Robinson, arms of, 8, 10; of Allerthorpe, Frances, 9; Mrs. Margt., 8*n*; Thos., 8, 9; Wm., 9; of Rokeby, Thos., 15; Wm., 15; Jane, 11; Rev. John, 15, 16; Rev. Jos., 16; Rev. Matthew, 8, 10, 11, 15; Rachel, 16; Thos., 16
Roche Abbey, 44
Rochester, Bishop of, 30, 75
Rodborough, Glos., 156
Rokeby, near Barnard Castle, 15; parson of, 13*n*
Rolleston, Notts., 132
Romaldkirk, rector of, 12*n*
Roman road and Saxon villages, 123
Romanus, Archbp., 114
Romayn, Archdn. John le, xxiii
Ronewell pasture, 97
Rood light, 87*n*
Roofs, pitch of, 7, 19, 21, 83, 128, 142
Ros, arms of, 164, 168; Cecily, 168, 169, 178; Margt., 169; Robt., Lord, 169
Rotherfield, Archdn. Wm., xxiii, 30, 96; *see* Grey
Rotherhithe, St. Mary's, 36
Roxby, Rokesby, 5*n*, 127, 133; Elias son of Stephen de, 133
Rudby, parson of, 55, 56, 70
Rugemund, Ralph de, 97
Russell, Rev. H. V., 16
Rutington, Richd. son of Wm. de, 133
Rutland, John, Earl of, 169
Rutter, Eliza, 185
Ryder, Mary Frances, 36
Rye House Plot, 206
Ryleston, Ellen, 53

S

Sablello, Avice de, 89
Sacrilege, 117
Saham, Wm. de, 73
Salisbury, Bishop of, xxiv, 73, 75; Richd., Earl of, 181, 209
Samwaies, Rev. Peter, D.D., 154
Sandale, John de, xxiii*n*
Savoy chapel, 15
'Saxon,' *see* Pre-Norman
Scarceby, Thos., clerk, 181
Scofield, John, 94
Scoton (? Scruton), parson of, 13*n*
Scott, Rev. Alex. John, 35, 36; Elizab., 122; Rev. Geo., 76, 122, 175, 184; Gregory, 33; Margt., 36; Robt., 36; Thos., 33; or Stott, Jas., 102
Scotton, Parker of, 101
Screens in churches, 125, 166–170
Scrope, arms of, 24, 25, 163, 164, 166, 173, 174; pedigree of, 169; Archbp., xxiv*n*, 177; Archdn. Stephen le, xxiv; Emanuel, Lord, 169, 175; Geoffrey, 117, 118; Henry le, 17, 167, 168, 169, 173, 174, 181, 182; Henry, Lord, 164, 167, 169, 170, 174; Ivetta, 117; John, Lord, 164, 166*n*, 168, 169, 174, 182, 183; Ralph, 169; Richd., Lord, 46, 164, 166, 167*n*, 168, 169, 173, 174, 176, 177, 179, 180, 181, 182; Richd., clerk, 182; Robt., 169; Roger, 168, 169, 180; Simon, 173; Stephen, 72, 173; Sir Wm., 169; of Danby, 169; of Masham, Alice, 169; Elizab., 168, 169; John, Lord, 168, 169
Scruton, 16; advowson of, 72
Scurueton, Wm., 98
Seller, Rev. Jas., 153
Sepulchres, *see* Easter
Sergaunt, Ralph le, 97
Setterington, Wm. de, 98
Settle, vicar of, 137
Sewell, Wm., 59
Sharpe, Walter, 109
Shaw, Rev. Geo., 154
Shelton, John de, 89
Sherburn Hospital, 44
Shirburn, John, chaplain, 152
Shirwynd, Shyerwynd, John, 59; Robt., priest, 152; Thos., 59
Siggiswick, Ann, 71; Richd., 71
Sinderby, 98, 127; Alan of, 133
Sinningthwaite, 107; Thos. de, 179
Sixendale, 120
Skeat, W. W., 196

Skelton, Cumb., 60 ; near Ripon, 17
Skipton Bridge, church of, 16
Slater, Rev. Robt., 136
Slenningford, 35
Sluter, Geo., clerk, 122
Smelt, Leonard, 184 ; Wm., 100
Smith, Rev. Wm. Kerr, 36
Smithson, Sir Hugh, 72, 76
Smithton, parson of, 13*n*
Smythe, Anth., 55 ; Ralph, curate, 101 ; Robt., S. T. P., 153
Snape, 17
Sockburn Church, 105
Somerset, Duke of, 51*n*, 196
Sotheby, Gilbert, 49 ; Isobel, 49
Soulle, Rev. Richd., 136
South Cowton, 142
South Elmham, 138*n*
Southminster, 36
Southwell, Coll. church of, 75, 114 ; canon of, 76, 180
Sowerby, near Thirsk, 71 ; *see* Lascelles
Spence, Rev. Hugh, 136
Spennithorne, 169 ; parson of, 13*n*, 153
Spofford, Abbot of St. Mary's, 30
Spofforth, 16, 122
SS, Collar of, 195, 196
St. Agatha, *see* Easby
St. Albans, Herts., 30, 172
St. Andrew's, Archbp. of, 99*n*
St. Anthony, light of, 68
St. Botolph, chapel of, 12
St. Catherine, chapel of, 84
St. Cuthbert, chantry of, 48, 55, 56
St. Edmund, Archdn. Roger, xxiii ; chapel of, 117
St. Giles, near Catterick, chantry at, 201
St. John of Basing, Lord, 184
St. Lambert, 2, 11, 95
St. Lawrence, chapel of, 147
St. Leonard's Hospital, *see* York
St. Magnus, chapel of, 70
St. Martin's-le-Grand, canon of, 12*n* ; Priory, 30, 33, 105
St. Medard, Archdn. Geoff., xxiii
St. Michael's Well, 95
St. Nicholas, dedication to, 201
St. Oswald, chapel of, 177
St. Patrick, dedication to, 118
St. Paul's rebuilt after fire, 30
St. Quintin, arms of, 144, 197, 199 ; family, 48 ; Anthony, 46, 49 ; Elizab., 197, 209 ; Herbert, 197 ; Sir John, 197*n* ; Laura, 197*n*, 209 ; Margt., 46, 49, 52, 55 ; Thos., 55
St. Saviour's Syon, 203
Stace, Rev. Robt., 136
Stafford, arms of, 193
Staindrop Church, 51*n*, 181
Stained glass, meaning of, 56*n* ; *see* Glass, painted
Stanhope, rector of, 77
Stanley, Archdn. Jas., xxiv
Stanwick, parson of, 13*n*
Stapleton, Jane, Lady, 153 ; Sir Wm., 153
Startforth, parson of, 13*n*
Stele, Robt., clerk, 182
Stephen, Abbot of St. Mary's, 1 ; Earl, *see* Richmond
Stephenson, Mill, F.S.A., 26, 27, 53, 171
Sterling silver, meaning of, 116, 134
Stokes, Ralph de, 178
Stokesley, rector of, 33
Stow, co. Linc., 125, 126, 141
Strangways, Eliz., 49 ; Jas., 49
Street, G. E., 65
Stretton, rector of, 120
Strode, Wm. de, 120
Stubbs, Rev. Henry, 153
Studley, 71
Sturdy, Rev. H. C., 157
Sunday Schools, origin of, 35
Sunderland, Earl of, 169, 175
Sundials, 64
Surr, Adam le, 17
Sutton, arms of, 58 ; Bridget, 58*n* ; Rev. Henry, 101 ; Robt., Lord Lexington, 58*n* ; Thos., priest, 198, 204 ; Rev. Wm., D.D., 101 ; Howgrave, 147, 151
Swainby Abbey, 31, 132, 133
Swaldall, John, 28, 74 ; Richd., 23, 28
Swale, John, 54
Swavesey, vicar of, 185
Swine Church, 51*n*
Swinerthwaite, 16
Swyne, Margt., 49
Swynton, John, 74
Syddal, Elina, 34 ; Margt., 34 ; Rev. Michael, 31, 34, 102 ; Wm., of York, 34, 102
Symeon of Durham, 158
'Synodals,' meaning of, 32*n*

T

Tailarandi, Archdn. Elias, xxiv
Talbot, Henry Herbert, 103 ; Rev. John, 103
Tanfield, West, church of, 7, 42*n*, 52, 80, 98, 106, 187–202 ; rector of, 13*n*, 60, 122, 147, 152, 156 ;

manor of, 168; gateway tower at, 5*n*
Tankard, Wm., 54
Tatham, Rev. Edmund, 103; Eleanor, 102; Rev. Richd., 83, 102; of Melmerby, 103
Tatton, Henry de, 74
Theakston, 98; Sir Richd., 14
Thirsk, 71, 203
Thistlethwaite, Mary, 122; Rev. Richd., 122
Thomas, parson of Pat. Brompton, 118
Thompson, Hamilton, 114; Rev. John, 122
Thornborough, 150, 202; water of, 97
Thornhill, Sir Brian, 89; Elizab., 89
Thornton, Adam de, 120; Alice, 95; Cath., 76; Robt., Abbot of Jervaulx, 74; Thos., 54; Wm., of East Newton, 54
Thornton-juxta-foston, 32; Steward, xx; parson of, 13*n*; Watlass, parson of, 13*n*
Thresk, John de, 147
Thurscross, Henry, 33
Thurstan, Archdn., xxiii
Thwaites, of Marston, 71; Anne, 71; John, 90; Sibyl, 90
Tibbay, John, 180, 181
Tideswell Church, 51*n*
Tingswick, Bucks., 154
Tiptoft, arms of, 166, 168, 170, 174; Margt., 168, 169, 180; Robt., Lord, 168, 169
Tireman, Rev. Jas., 136
Tithes paid in kind, 94, 95
Todd, Dorothy, 155
Tong, Salop, 51*n*
Topcliffe, 98, 100; Church, repairs to, 203; parson of, 13*n*
Torre, Jas., xxii, 31
Treasure-trove, 119
'Trental,' meaning of, 56*n*
Treswell, Notts., 86, 87, 89
Trichinopoly, 35
Tryvell, John, 151
Tuam, Archbp. of, 72
Tunstall, Lancs., 102; Bishop Cuthbert, 57; Elizab., 71; Francis, 71; John, priest, 204, 205; Ralph, 205, 206
Twigg, Rev. Wm., 137

U

Undel, Geoff., clerk, 178
Unitarianism, founder of, 37, 76
Upham, Hants., rector of, 155
Urswick, arms of, 25; Archdn. Chris., xxiv; Sir Walter, 24, 195
Uvedale, John, 204

V

Vannes, Peter, 101
Vaux, arms of, 166, 170, 174
Vavasur, Henry le, 97
Vessels, Holy, 11, 12, 15, 29, 34, 58, 70, 93, 94, 99, 116, 117, 134, 135, 148, 156, 170, 175, 178, 201, 203
Vestments, 56, 143, 170, 173, 198, 203
Vicarage and rectory, 96, 179*n*; Ordination of, 97*n*
Villeneuve, near Avignon, 120
Violence, *see* Assault
Vipont, Robt., 201
Vyspeyns, Archdn. Gerard de, xxiii

W

Waddington, 101; Henry, 14
Wadeby, Archbp., 117
Wadworth Church, 105
Walburn, manor of, 71, 179
Walcote, Hugh de, 178, 179
Waleran of Middleham, 133
Walker, Thos., 83, 136
Wallingford, St. Peter's, 77
Waltham, John de, 120; Thos. de, 12*n*
Walton, Archdn. Henry de, xxiv, 32, 74, 119, 151; Archdn. John de, xxiv; Peter de, 204
Wandesford, arms of, 87*n*, 88, 92, 93; family of, 22, 88*n*; pedigree of, 90; crest of, 87*n*, 93; Alice, 23; Anne, will of, 84, 95, 101; Chas., 104; Hon. C. B., 103; Sir Chris., 71, 83, 88, 90, 91, 92, 93, 101, 102, 103; Chris., of Hipswell, 22, 90; Chris., Lord Deputy, 23, 90, 93, 101; Earl, 88*n*, 103; Eleanor, 86, 87, 92; Elizab., 86, 96, 99, 100; Francis, 22, 90, 96; Geo., 90, 101, 102; Geoff., 86*n*, 90; Gerard, 100; John, 85, 88, 89, 90, 96, 99, 100; will of, 86; Rev. John, 90, 100, 101; Mary, 92, 94; Rev. Michael, 90, 101; Ralph, priest, 100; Richd. H. P., 104; Roger, 86*n*; Susan, 71, 90, 101; Thos., 90, 100
Ward, Rev. John, 148, 157
Warham, Archbp., 57
Warin, Weimar son of, 178

Warner, bellfounder, 10, 129
Warren, arms of, 173
Warwick, Earls of, 24, 145, 194, 198
Wath, 123; Church, xvii, 138–148, 159, 203; apsidal east end, 127; rector of, 13, 137, 147, 151–157, 202, 207
Wattes, Friar, 205
Welden, Simon, 59
Well, 16, 207; church of, 64, 126, 142, 163; south doorway, 1, 108; south chapel, 6; rector of, 13*n*, 122, 207; Geoffrey de, 178
Wells, Saints', 2, 95
Wells, Rev. John, 206
Wellys, Laurence, 70
Wenslaw, Wendeslay, Jas. de, 176; John, clerk, 11; Nich. de, 179; Simon, clerk, 171–174, 179, 180; Sir Thos., effigy of, 51*n*; Wm., 32
Wensley, church of, 158–177; advowson of, 177, 178; font at, 10; rector of, 13*n*, 33, 172, 178–186; vicar of, 179; Bridge, 181; Robt., priest, 74
Werk, Nich. de, 119
Wesley, Rev. John, 185
West Tanfield, *see* Tanfield
West, Thos., 33
Westminster, cloisters, 111; school, 15
Westmorland, Joan, Countess of, 181; Ralph, Earl of, 5*n*, 51*n*, 168, 169
Wetwang, John, 99
Wherwell, canonry of, 120
Whitaker, T. D., 18, 26, 33, 48, 65, 82, 83, 145, 182*n*, 199, 204
Whitling, Chris., 136
Whitmore, Francis, 75; Thos., 75; Wm., 75
Whorlton-in-Cleveland, 208
Wickwane, Archbp., 72
Wiclif, Anthony, 75
Wighill, 153
Wilcote effigy, 51*n*
Wilkinson, Wylkynson, John, priest, 117; Robt., priest, 95
William, the Archdeacon, xxiii; Thos., son of, 97
Williams, John, clerk, 21
Willoughby d'Eresby, Wm., Lord, 209
Willys, Rev. Edw., 136
Wilson, Chris., 14; John, 14; Rev. John, 15, 35, 137; Rev. Richd., 14; Robt., 14, 15
Wilsthorp, Henry, 32
Wilton, John de, 31
Wiltshire, Earl of, 169, 184
Wimborne Minster, 51*n*, 196
Winchester, dio., 73; Marquess of, 175, 184
Winslade, Hants., 186
Winston, co. Durham, rector of, 33
Winter, Archdn. Thos., xxiv
Wintringham, John de, 151
Wisham, Guy de, 121
Witherwicke, Rev. Michael, 76
Witton, East, parson of, 13*n*
Woburn, Archdn. Walter de, xxiii
Wodcok, Thos., 181
Wodehouse, Archdn. Robt. de, xxiv
Wolsey, Cardinal, 14, 32, 75, 100, 135, 153, 182, 204
Wood, Woode, Geo., 76; John, 76, 142; Rev. Matt., 122; Valentine, 76; Rev. Wm., 76; Wm., of Barwicke, 76
Woodchester, Glos., 156
Woodford, Northants., 178
Woodwork, ancient, 7, 8, 23, 48, 56, 84, 129, 143, 165–170
Woosnam, Rev. C. M., 77
Worth, Sussex, 138*n*
Wrangwych, John, clerk, 121
Wray, John, 22
Wright, Cath., 137; Rev. Chris. N., 122
Wycliffe, parson of, 13*n*
Wykes, Gilbert, 14
Wyppeyns, Ordericus de, 132

Y

Yarnwick, 97
York, city of, 2, 4, 29, 100, 119, 132, 155; Archbp. of, xx, 2, 13*n*, 15, 57, 58, 59, 87, 92, 96, 99, 114, 116, 118, 119, 177, 178, 191; Archdn. of, xxiv, 77; Dean of, xxiii*n*, 58, 135, 203; Dean and Chapter of, xxii, 58, 59, 116, 147; Ladies' Hospital, 92; Lord Mayor of, 9; Minster, xxi, xxiii, xxiv*n*, 58, 59, 77, 114, 180; Micklegate, 86*n*; school of masons, 114; St. George, Fishergate, 179; St. Leonard's Hospital, 133, 134, 135; St. Mary's Abbey, 1, 2, 3, 6, 12, 13, 14, 18, 30, 33, 58, 78, 89, 105, 107, 114, 118, 119, 120, 153; Abbot of, 13, 14, 17, 30, 33; St. Mary's, Castlegate, 15; St. Martin's, Micklegate, 9, 102; St. Michael-le-Belfry, 134, 185; St. Olave's, 70; St. Saviour's, 9; Sheriff of, 17
Yorke, Roger, 74

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